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## WHY NOT THE LABORATORY METHOD IN THE STUDY OF LITERATURE?

A laboratory, in general, is a place where scientific principles are applied to the study of some particular subject matter. And the laboratory method, consequently, is the mode of procedure in the scientific study of any given entity. It may seem rather curious, then, to speak of such a method in connection with a phenomenon governed by the laws laid down for the fine arts. It may even seem to be a contradiction in terms, to speak of the laboratory method of studying literature. But we have long since accepted as perfectly orthodox the phrase "The Laboratory Method" in reference to the study of History. So why need it be heresy, or at least offensive to pious ears, to speak in all academic simplicity of the laboratory method of studying literature?

Certainly it cannot be maintained that any satisfactory artistic method of studying literature has yet been devised. Something more than mere esthetic appreciation is to be desired. And the cultural knowledge of the literary monuments of the race may perhaps be attained, after all, by going about our teaching and our study in a scientific way. Surely the need is unhappily evident of a systematic arrangement and tangible presentation of the subject matter. Surely an organized approach should be made to so wide, so diverse, so complex a field of study—and it is evident that few subjects are taught with less agreement as to method than is English literature. Surely it is apparent that the teaching of English

a decade ago was in the experimental stage, in comparison to its present estate and yet what a babel of tongues it still is—most of it quite lacking logic. For the method most in keeping with the spirit and with the mental attitude of our time, the method which promises much because it is logical, comprehensive, accurate and withal broadly cultural, the laboratory method, is roundly brought to book in certain quarters, and blandly disregarded in others, without anyone apparently exerting any effort to discover just what the laboratory method is—or what the methods of scientific study are.

This is a rather sweeping statement, but it is the conclusion reached after reading the available discussions on the topic, discussions which do not as a rule proceed from the general premises of the actual laboratory method in the natural sciences, but confine themselves solely to laboratory practice and leave wholly out of account the preliminaries of scientific study with which laboratory practice has a very essential connection. The actual investigation of liquids and solids in chemistry is interspersed with a critical examination of the literature of chemistry, and with a broad survey of the historical aspects of the substance under investigation. This is the entire laboratory method in its reality. But apparently the laboratory method of studying English is, to most critics of that method, the mere analysis, the culture-defeating resolution into its constituent elements, of a piece of literature—the directing of interest to the dry bones of the structure and not to its heart and soul. They would almost convict one as the paleontologist of literature instead of its philosopher!

At times they will divide up the methods designated as scientific, in much the same fashion as a shrewd politician will multiply candidates in order to scatter the energies of the opposition. They will reserve the damning adjective "formal" for the laboratory method, and speak further of the "biographical," the "chronologi-

cal" and numerous other methods of studying, let us say, Poetry. In other words they would have it seem that all were different methods whereas, for example, the three just designated are parts of the one method but occasionally are mistakenly employed in place of the whole! And nowhere, with these critics, does the genuine laboratory method of studying English obtain a reasonable hearing, simply because nowhere apparently is it considered to be the same process as that used in the chemist's lecture-hall and workroom.

Yet the study of English may proceed in much the same way. The subject-matter for investigation is the actual piece of literature under discussion. It is the material which the student takes into the laboratory of his own mind for detailed examination, and for philosophic as well as critical observation. Thus far it is the actual laboratory practice. But with this, to complete the method, should go an investigation of the historical background of the work, and a first-hand familiarity with the more important critical literature relating thereto. Each of these is an essential element of the laboratory method, and to omit any one of them is to omit an integral part of the scientific study of literature. For what is scientific study after all but merely the logical process involved in the consideration of any given subject? Does it not consist in answering for one's self the questions which natural logic presents to us in investigating a particular field? And is not its aim the knowledge of the truth? Then how can the scientific study of literature do else than embrace all the phases of literary investigation just indicated? And embracing all, how can it do else than give a philosophic knowledge of literature since it considers at once causes, matter, form, personality and principles?

Aristotle recognized the philosophic aspects of rhetoric and poetry—in other words, he admitted their broadly scientific character. Reasoning somewhat on this basis,

J. F. Genung remarks: "Rhetoric, here called an *Art*, is sometimes defined as a *science*. Both designations are true. . . . *Science* is systematized knowledge; if then the laws and principles of discourse are exhibited in an ordered and interrelated system, they appear in the character of a *science*. *Art* is knowledge made efficient by skill; if then rhetorical laws and principles are applied in the actual construction of discourse, they become the working rules of an *art*." In studying a piece of literature why, then, may not also the general rules of scientific treatment become the working rules of our academic lecture hall and of the laboratory of our brain? For, granting that scientific study is merely the logical procedure in the investigation of a given field, why may one not be consistent and use this method of approach to other studies of a more broadly scientific, *i. e.*, philosophic character than natural sciences, studies such as literature, history and art? Why not make our knowledge orderly in every instance, complete in every instance, cultural in every instance? The right use of reason certainly should obtain in the study of literature as well as in the study of chemistry. And that is all the laboratory method claims to be.

It proceeds somewhat after this fashion: The pupil is informed that there is a poet named Wordsworth who has written certain pieces of literature in the vernacular. He is told where to procure a book which contains them. A glance through the book should suggest instinctively something like the following series of questions—who was Wordsworth? When did he live? Where? What sort of a person was he? Under what circumstances did he write this poem or that, and what did he have in mind at the time? What sort of poet is he? Do I like him, or don't I? Why? What is the secret of his art, anyhow? Why should he be considered such a great poet? Where can I find the answer to all these questions, I wonder? Obviously the answers will suggest themselves: in the

actual poems, in Wordsworth's other writings, in his biography, in the general history of his time, in the critical bibliography of the subject. All these are an integral part of the laboratory method.

"We would pursue the study of literature according to the method of the laboratory," remarks the author of a recent criticism. "But, query one, in so doing, are we actually dealing with literature or with the material conditions which have helped to give it superficial shaping?" This is hardly a dilemma, since in the laboratory method we are dealing with *both*. For assuredly the study of the poetry of Wordsworth leads, among other things, to a consideration of the extent to which he was influenced by the Return to Nature Movement, the incipient Romanticism, the French Revolution and its English reaction, the Hawkshead scenery, and the friendship with Coleridge. Above all this, when we address ourselves directly to the consideration of the poems themselves, reading them for their intrinsic beauty and literary merit, resolving them into the elements which constitute Wordsworth's style (in the broad sense of style)—his love and theory of Nature, his meditative and contemplative moods, his self-reflection, his severe simplicity, his moral elevation, his sympathy with humanity, his pathos, his freshness, originality, imaginative power and delicate sense of sound, and his occasional inclination to didacticism and to the trivial—and viewing them against the background of the Prefaces, of his biography and of the history of his time, when thus we approach the study of Wordsworth we are most certainly and actually dealing with literature, we are in intimate communion with its life and soul even while we are conscious of the structural skeleton underneath, which is not dry bones, but rather the animate framework of a tremendously vital being!

This is the laboratory method in its entirety. It is scientific in this that it is logical and complete. Its end

is truth, its purpose the culture of first-hand information philosophically digested. It insists upon the actual reading of the author himself, not studying merely and only what somebody has written about the author in a history of literature. It encourages the pupil to discover for himself the characteristics of an author—with the consequent stimulation of the powers of observation and imagination. It seeks the determination of the particular and distinctive features of a writer's style, using the term style in its broad sense. It desires a familiarity with critical opinion obtained through first-hand recourse, whenever possible, to the library and a bibliography. It recognizes that independent critical work is to be desired, and realizes the corollary to this that an intelligent critical habit must be acquired. The attainment of this will come from an orderly system of study and a first-hand acquaintance with the works themselves and a knowledge of the human being who is partially revealed to us in his spoken and written words. Nor does the laboratory method stop here. It realizes that "literature is pure spirit and hence its truths must be spiritually discerned," but it also realizes that there is more than one avenue of approach. It realizes that literature may be grouped by periods or by centuries which need not necessarily have arbitrary dates, and in which poetry and prose may be discussed separately or in correlation and chronologically. But it does insist upon combining the spiritual discernment of the truths of literature with the orderly consideration of the facts of the particular piece of literature itself.

Science does not demand of us (though some critics would have us so believe) that we "see things as they *are*, not in the reality conceived by poet philosopher or saint, but as conceived by herself." It so happens that poets have been philosophers and saints, that philosophers have been saints and poets, that saints have been poets and philosophers. It has also occurred that

they have been scientists as well! For after all, is not reality a composite made up of the conceptions of natural scientist, philosopher, poet and saint—are they not, or at least should not they all be, people of one imagination, and that the Christian imagination which consists of Realism plus Idealism? Unless we are very much mistaken they *are*, and they all proceed about the business of their life in much the same way. In all reverence, there is as much a laboratory method about the spiritual life as there is about the imaginative conceptions of poetry, the mental evolutions of philosophy, and the personal research of natural science. In all of these things it is a question of personal familiarity with the subject of our investigation, of envisaging its vital principle, and of knowing its present and its past. Scientific study should be abolished instantly if it made any such demand upon us as visualizing only hard realities at an arbitrary dictate, and avoiding the realities as conceived by poet philosopher and saint. Scientific study of literature should not only bring us to the knowledge of the simple actual reality—it should reveal to us in its full splendour that reality which is the essence, the genius and the soul of immortal art in letters. It is well, too, for us to have scientists of literature—historians, antiquarians, philologists—even for this least of reasons that no real contribution to the sum of human knowledge is to be despised. It is well that we know the “material” of literature and language as never before. It is well that the search for fact in the study of literature has given a stimulus to many a student not necessarily a lover of art. For all of these things have a deeper implication than their immediate attention to the “matter” of literature—they are concerned also with its “form” which is its individuality, its vital principle. If not, then they are not steps in a true scientific study of literature, but rather are narrow research which benefits culture little or nothing and are condemned by no one more ve-

hemently than by the advocate of the genuine laboratory or scientific method. For the advocate of the scientific method rests his case on some such thesis as this: we *do* need science in the study of literature—in the study of the expression of the spirit of man; and we further need abstract reason to guide the lover of literature to its essential meaning, that which is the secret of its enduring beauty and power. Everything which leads us to this end is good; everything which leads us away is bad. And the *whole* scientific method should be used, or else it should not be employed at all!

The actual employment of the method is only incidentally affected by any departmental organization which may be determined by local circumstances. The organization of the actual courses, however, should be such as to offer to the undergraduate a broad survey of the whole field of literature from Beowulf through Chaucer, Caxton and the Modern period down to the poetry and the prose of the last century, coming to each portion of the field as soon as he is prepared to appreciate its full significance. The actual working of the class should consist of informal lectures and still more informal conferences, in which the instructor stands to the pupil in the relation of "guide, philosopher and friend." The method calls for personal criticism and personal research, realizing that literature has nothing of the dogmatic about it, and believing that the instructor and pupil are friends working together on a topic of mutual interest and in mutual helpfulness. There is little of formality in the conduct of a laboratory. There should be little of formality in the conduct of the scientific study of literature. It is a philosophic study and should proceed in a simple, logical, systematic, orderly, but natural, fashion, and all in the harmony of the personal note. It should be the action and reaction upon each other of people who are met on the common ground of the love of great literature, and should result in the exchange of personal

opinion and appreciation of common reading. To this end, the students should possess personal copies of the authors to be studied, whenever this is at all possible. Certainly, the library should contain, at the very least, one good edition of standard works and of the more important works of reference, for a school or college without a good library and other laboratories is merely a specimen of architecture. The actual reading of these works should be insisted upon, and the student should seek out for himself correlated information regarding the author and his times and the opinions of literary people upon his genius. Written reports in the form of term papers or occasional essays are highly desirable, for the student will thus become more familiar both with the author and bibliography, to say nothing of the value of eliciting his personal opinion.

Just here, however, lies a great and present difficulty both for pupil and instructor. As Professor Clark, of Northwestern University, points out: "To use a scientific, that is to say, a laboratory method, one must have material corresponding in variety and duplication to that provided at each table in a chemical laboratory; but few school-boards are yet willing to give to the teacher of English equal facilities with his colleague in chemistry or biology. The use of the ordinary book of 'selections' is a delusion and a snare. As well expect to get a fair idea of the Atlantic by examining a pint bottle of its water." This was written at the beginning of the present century, and it is now happily coming more and more to be realized that the teacher of English, or for that matter of history, should have laboratory facilities, in the shape of libraries and the personal copies of his pupils, which are at least equal to those of his colleagues in the departments of nature research. It is a slow and at times discouraging process of evolution, through which the teaching of English is now making its way, but the conclusion is in sight—the conclusion which is

the hope of those who advocate the personal note and the enthusiastic knowledge of the field which makes the teacher text-book enough for his class, the hope that some day *the* method of studying literature will be the method of *scientific*, i. e., *philosophical* consideration.

There are hopeful signs in the heavens. The philosophic consideration of history has already won its way. And literature is coming gradually into the van, helped forward by those whose vision is broad and sympathetic in its survey of art, whose habit of thought is cultural, logical and alert, and whose teaching of English comes from a genuine love of the literature of the race, a love that is enduring since invested with their personality. They regard the prose and poetry of the time not as isolated phenomena, but as artistic monuments of the genius of individuals, of a people, and of a time. They conceive literature as a part of the universality of art and of the philosophy of humanity, and they feel it with the artist's sense. They discern its eternal truths with a discernment that is at once spiritual and tangible, spiritual in the recognition of that conception of reality which is the poet's, the philosopher's and the saint's, and tangible in the recognition of that conception of reality which is also the poet's, the philosopher's and the saint's—in his more earthy moods! They realize that they themselves should be the text-books for their students, whose only texts of literature need be the works of the writers of immortal poetry and prose. They feel that the student's personal criticism of these, helped on by discreet suggestion and by consultation of a bibliography, makes for a deep and genuine culture. With them it is the *personal* note in literature. And it is the truly scientific way—since truly philosophical. Why not, then, the laboratory method in studying literature?

THOMAS QUINN BEESLEY.

Catholic University,  
Washington, D. C.

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## IN MEMORIAM

### BROTHER VALENTINE, SCHOLAR AND RELIGIOUS

There departed from this life on the thirtieth day of last October a noble, gifted soul in the person of Brother Valentine, of the Xaverian Brothers. A brief tribute to the deceased will not be out of place in the pages of **THE CATHOLIC EDUCATIONAL REVIEW**, as he contributed articles, valuable not alone for their literary merit, but likewise for their depth of research and practical bearing on the teaching profession.

To eulogize the sainted dead is in one sense superfluous. Passed, as they have, in final review before the Great Commander, after having fought life's battle, and received merited promotion for duty well done, they realize at that supreme moment the hollowness of this world, and are alike indifferent to its praise or censure. The one cannot add to, or the other detract from, their felicity. But in another sense, extolling the works and character of the departed faithful effects good: to the faint-hearted, it brings courage; to the brave, impetus; to the old, comfort; and to the young, hope.

Brother Valentine, known to the world as Valentine Mooney, was born in Biddeford, Maine, forty-six years ago. Coming with his parents to Boston at the age of ten, he completed his grammar and high school courses in that city. Ere the period of young manhood had passed away, he felt the "call," and enlisted among the valiant army of Catholic Educators, choosing the Congregation of the Xaverian Brothers as the sphere of his activity.

Completing his novitiate, and passing through the normal course at Mount Saint Joseph's College, Baltimore, he was assigned to Saint John's School, Louisville, Kentucky. After some time, he was recalled to Baltimore, where he pursued the higher branches preparatory to receiving his collegiate degrees. From thence he labored in Saint Mary's Academy, Norfolk, Virginia, and Old Point Comfort College, at Fort Monroe. In 1903 he formed one of a band of three to open an agricultural school in Napa County, California. Here we must pause

and admire the man! The Xaverians had no missions west of Kentucky, and his sensitive nature keenly felt the isolation from his Brethren; yet never a word of dissent escaped his lips, and it was only after his return that he revealed his feelings. Three years later he was recalled East, much to the regret of the Reverend Denis Crowley, to whose enterprising spirit the school owes its birth.

From that time until the present, Brother Valentine labored at Mount Saint Joseph's College, where he was in charge of the chemical and biological departments. His success in this line of work is best evidenced by the high standing his students attained in the leading universities of the country, and their after creditable work in professional fields.

Brother Valentine's mental gifts were not exclusive. In fact, it was often said of him, "What does he not know!" In the novitiate, he gave but little promise of future greatness (viewed, as we are prone to do, from a merely human standpoint), owing to his retiring disposition; and it was only when he was placed in classes preparatory to teaching that his mathematical demonstrations and literary work gave evidence of the dormant powers of his mind. By dint of persevering study, he acquired proficiency in the Latin and Greek classics; he could converse fluently in Gaelic, French, German, Spanish, and was at home in the domain of philosophy. But he specialized in the natural sciences; and in this connection, his fondest wishes were realized in the completion of new laboratories at Mount Saint Joseph's, fully equipped with the latest appliances. Just as he was reaping the fruit of his toil, God gave him the second clear call, and he obeyed with the same childlike willingness and simplicity which characterized his whole life.

Brother Valentine was a learned man; aye, but he was more. He was that, without which, his learning in the field of Christian education would have been nugatory—he was a religious man, a man after Christ's own Heart, a man who literally heeded the counsel: "Follow Me." In his religious attitude of mind, he leaned toward the scrupulous without being morbidly so. He unconsciously described himself in one of his articles to this REVIEW (November, 1911) "Fatigue in

Teachers," where he touches inferentially upon meditation. Those who knew the man saw his reflection therein. It is the cry of a humble soul, groping in the darkness, anxiously seeking the light, eager to advance, yet fearing to move lest it might go astray.

Humility was his in a marked degree. No one ever heard him speak of himself, and no one ever had more cause for so doing. He never advanced an opinion unless asked, and then it came out direct to the point, lucid and correct. Of him, it may well be said, as it was of Epaminondas of old: "I never knew a man who knew more and spoke less than he." Possessing humility, he possessed by that very fact, the eldest daughter of the mother of virtues, the one that conduces most to her preservation, obedience—obedience to the Rule, of which he was a living exemplar.

More need not be said. He was all that our holy Pius the Ninth declared essential for sainthood in the case of Religious. We leave his precious soul to the charity of the readers of the REVIEW.

His work lives after him, for he has bequeathed the richness of his mental gifts to the many young Religious who were confided to his classes; he has left the beauty of his example to all his Brethren; and a memory which time cannot dim, but which will serve to vivify their actions by Faith, enabling them to say at the end of time, as he has already said to the Supreme Judge: "I have glorified Thee upon earth; I have finished the work which Thou gavest me to do."

BROTHER JULIAN, C. F. X.

Louisville, Ky.

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## HISTORY AND OTHER HIGH SCHOOL BRANCHES

It may be fairly asserted that, except in favored spots, the character of the work done in history is much less satisfactory than that accomplished in most of the other important courses of instruction offered by the high schools of the United States. One's first impression is that this condition must be a direct consequence of the limitations of the history teacher and of the text books which he uses. In reality it is much more profound. As we shall see, there are operating in the field of history forces more numerous and more subtly varying than have ever been dreamt of by mathematician, by scientist or by philologist.

Mathematics, the alphabet of the exact sciences, has, it is true, promoted discoveries near the path of the last lone star. If one may be pardoned a contradiction in terms, it has measured the incommensurable worlds. Because of his mathematics, the astronomer can plot the course of a rebellious comet or estimate the magnitude of the farthest sun. He tells us that the celestial fire which warms our firm globe is losing its force; that the earth, which at this season is arrayed in greenery, has already entered upon a career of decay, and that the moon, a region of thick-ribbed ice, is forever doomed to desolation. Perhaps this is the wondrous tale that nightly she repeats to the listening earth. In short, science reports unnumbered facts, many of them appalling.

The world of the philologist, too, has its wonders, but its highpriests are not the grammarians. Its temples are served by only those who have been purified by study. With the philologist the ruined memorials of the past hold intelligible speech. The mysterious symbols which covered the walls of Sargon's palace record those deeds that placed the yoke of the Assyrian on the necks of a hundred enemies. The subjects who applauded the vic-

torious pomp of Sennacherib were familiar with the chartered tablets in the crowded libraries of Ninive, but even then there were on tomb and temple in the distant lands along the Nile strange inscriptions of which they understood nothing. Though locked up in hieroglyphics, the tragic secrets of Egypt have been published by the philologist. He it is who tells us of the bravery as well as the inhumanity of the pagan Spartans and of the culture that was the glory of Athens and still is the wonder of mankind. Without his assistance, perhaps, we would not know the humble beginnings of that Rome which has thrice made conquest of our narrow world.

In other words, the mathematician and the expert in natural science employ invariable principles, the student of languages an efficient method. Except in the manner of presenting truths there can be little disagreement between teachers of mathematics or between trained investigators in the more perfect of the natural sciences. In the social sciences, for a reason which will presently be noticed, there is unfortunately no such harmony. In the sanctuary of philology, too, one often hears discrepant voices. The physicist and the chemist, like the astronomer, are concerned with natural phenomena and are thus forever in the midst of wonders. In their large kingdoms there is no doubt. Theirs are the golden realms of certitude. It is not claimed that scientists do not have visions of the sublime. Doubtless the mathematician and the chemist are sometimes disturbed with the joy of elevated thoughts, but their chief interests are in the properties of number and the changes of matter or in the phenomena of the scenic universe. History, on the other hand, deals largely with the deeds and the mind of man. In this more restricted kingdom, of which we know so little, there are countless tracts to be explored.

The teacher of high school mathematics generally equips his students with principles which afterwards enable them to make calculations with promptness and

accuracy. For many of them the investigation of cognate branches becomes a pleasure. Of mathematics it need only be observed that preparation is always required of the instructor and that his text-books, when not excellent, are likely to be good. Perhaps one of the few principles upon which all educators are agreed is that no teacher should be given a class in this science unless he has himself been systematically trained in its principal branches. The popular belief is nearly correct, namely, that mathematics can be successfully taught only by a superior mind. If the prevailing notion contain any element of error, the presence of such an element is not without its use, for it strengthens the hands of the teacher. Everybody, or nearly everyone, is willing to ascribe deficiencies in mathematical attainment to the dullness of particular students. Poor text-books, too, are often blamed for indifferent progress, but few are disposed to criticize the instructor or even to suspect him of limitations.

If the professor of English language and literature does not teach his students a fair mastery of expression and make them understand the significance of the great literary movements, he has been appointed, as formerly teachers of this branch often were, for considerations other than an acquaintance with his field. In the high school, where the principle of the division of labor is not carried as far as in the college, the professor of English literature is often the instructor in rhetoric. In this ample field, where there are many cultured and faithful workers, the structure of prose is often explained with success and no little skill imparted in the art of expression. Indeed, there is no reason why results should not be obtained in rhetoric equal to those achieved in the lower mathematics. But there has never been offered any satisfactory explanation of the complete failure of certain instructors in this branch to do anything for their students. Perhaps it is that they have neither

scorned delights nor lived laborious days, and this it is necessary to do if one has not received a message from the muses. To the place of their retreat one can only ascend on the winged horse, and Pegasus, we know, is managed by a magic bridle.

In a few of the courses offered in English, as, for example, those in poetics, the instructor illustrates his theme with specimens of a fine art, and, therefore, in this aspect of his work one does not look for perfect success, because a great majority of human beings, young and old, are plain, unpoetical natures but little interested in aesthetics. Perhaps he does not expect any large number of students fully to appreciate an essay, a play, or a lyrical poem. This does not mean that the teacher of English has failed. He does much for youth and maiden if his own evident talent beget in them a love of the masterpieces of prose and verse. When he who aspires to teach English literature and composition has completed an apprenticeship as long and as arduous as that required of the instructor in mathematics, and he cannot possibly qualify in a shorter time, his students will know the mechanics of prose composition and the large outlines of literature. Above all they will have acquired the habit of reading good books. But where the head of the school is guided by neither academic honesty nor a high standard he will often have thrust upon him by a board of education some untrained youth fortunate in having a friend among its members. If this candidate is unable to teach mathematics, or German, or French, or chemistry, he may, perhaps, fit into the department of English. Let us be thankful that boards of education thus constituted have nearly all gone into the realms of light. In the more progressive high schools and colleges the department of English is no longer regarded as the scrap-heap. In a few by-places, it is true, the ancient sacrifice is still enacted.

It is seldom that the instructor in Latin, a subject of

no little intrinsic difficulty either to understand or to teach, can boast of unusual success. This may be chiefly owing to the modern method of presenting that language. Before students are introduced to this branch they have already arrived at considerable maturity of years. Yet it is well known that in this subject the greatest progress has been made by those who began their apprenticeship at a tender age. Moreover, tradition, almost a sacred thing, has prescribed few and somewhat lengthy lessons, and the usual high school schedule makes it difficult to divide to advantage the conventional period of an hour. Nevertheless, much better results would be obtained by substituting for that period three lessons of twenty minutes each. A further advantage would result from the tireless training of ear and tongue. If a majority of his students pass a college entrance examination, the professor of Latin is often satisfied with his partial success. Yet if he does nothing more, and many teachers do much besides, he has actually done amazing things for the culture of his students. Association with a classical scholar confers on the disciple benefits which can neither be numbered nor adequately described. The teacher has himself been systematically educated and on the texts which he uses there has been bestowed no little scholarship. Even if the grammatical knowledge of the pupil be meagre and his vocabulary restricted, his familiarity with the lofty ideas of the Romans lifts him out of his natural environment and forever places him upon a higher plane.

The preceding observations about the difficulty of mastering or of acquiring even a tincture of Latin, the time-honored methods of instruction as well as their limitations, and the permanent benefits of an acquaintance with the younger of the classical tongues are still more true of the Greek. Perhaps it will be readily admitted that the difficulty of learning it is greater and that, at least in the dominion of fine arts, it is more nearly in-

dispensable. The teaching of Latin in high schools has been approved by the practical world around us, while with a feeling of disdain, scarcely less general, it has set its face against instruction in Greek.

At one time the friends of the elder of the classical sisters deemed her divine. Her speech, which seemed formed for eternity, they fondly believed to be the acme of the fine arts. Beyond her accents there could be no beauty. Strangers, to whom she had never revealed the splendor of her countenance, intrigued to blast her fame. Those likened her to the slanderous raven who knew not her tuneful voice. Oftentimes in the twilight of the long ages since Marathon her friends have noticed decline. In our own time the physicians and surgeons of education have considered her state and have pronounced her dead. Lifeless she has often been declared before, but she has always revived. These restorations prove that when it seemed her life had fled, she was but sleeping. Though we know who would sew her shroud, we cannot name the author of her decline. Her friends suspect the master of the suffix. Only connect her with her kindred and again we shall behold a face much fairer than the dawn.

No less ingenuity has been bestowed upon the German than upon mathematics, and, therefore, the introductory text-books on this important representative of the modern languages are often admirable. It is popularly and correctly believed that the high social efficiency of the German people is one of the results of their enlightened system of education. This consideration will serve to explain the universal demand in the United States for high school courses of instruction in the German language and literature. While the knowledge of this tongue gained in secondary institutions of learning may not extend to a ready conversational acquaintance, it is nearly always sufficient to enable a serious student to continue his inquiries until he arrives at the treasure-

house of German learning. If he does not choose to follow German guides into the regions of the fine arts, and even there Teutonic genius has done remarkable things, he may trust them in almost every other field of knowledge. Instruction in the German is generally successful, for training on the part of the teacher is always acquired.

In the latter half of the eleventh century a body of adventurous French aristocrats put an end to the Anglo-Saxon monarchy. The Anglo-Normans, the polished and warlike race that sprang from the union of conquerors and conquered, not only defeated their kinsmen over sea but in time imposed their authority on the Welsh, the Scots, and the Irish. By their English descendants this achievement is regarded as one of the masterpieces of time. Concurrently were made a number of attempts, marked at times by almost perfect success, to effect a lodgment on the continent. The most brilliant victories of that era, however, led but to final failure. During these centuries of conflict, when the tides of battle ebbed and flowed, England acquired an interest in the language and the institutions of France, and British subjects, whether holding dominion over palm or pine, still have an interest, this time a friendly one, in the affairs of their ancient enemy. The value of French assistance during the Revolutionary war was such as to win the lasting gratitude of all Americans. For admiring *la grande nation* the Irishman has justifications of his own. As one would expect from their frequent alliances, until after Culloden, Scottish culture was French rather than English. There are historical reasons, then, why the English-speaking world should consider a knowledge of the French language as a desirable accomplishment. However, if recent friendship or ancient gratitude were the only considerations, the practical Englishman and the still more practical American would not be likely to honor French with a place in the curriculum of high school or of college. For the very reason that the

Roman looked to Greece for science, and art, and letters, the modern world turned to France. During the Renaissance, indeed, all Europe sat at the feet of Italy. Through the succeeding centuries the civilized world received much of its culture from France. In a word, French became the language of refinement and diplomacy. To a considerable extent it still is the language of scholarship.

Owing to the undoubted resemblance between our vocabulary and that of the French and, perhaps, somewhat to the little Latin that we simultaneously study, the acquisition of French would seem to be far easier than is that of any other Continental language. Yet, for some reason quite as much progress appears to be made in the German, of which at the outset we know hardly anything, and in the Spanish, which to the English-speaking world is not less strange than Russian. Though his Latin may make the beginner familiar with the infinitive *facere*, when he meets *hacer*, another introduction is necessary. In their movements from land to land words seem to suffer a sea-change. The failure to advance more rapidly in the study of French cannot be explained by any supposed inferiority in the elementary text-books, for not infrequently they are the work of the very pens that prepare the introductory lessons in German and Spanish. May not the failure to offer more efficient instruction in French be due to the fact that we all have a smattering of that language and that almost every fellow fancies himself equipped to teach it? The untrained attempt to direct students in English literature is marked by results that are tragic. For a great majority of the human race there is but one scholastic period, and its golden hours should not be wasted on experiments in courtesy. If the student must be sacrificed, squander his inheritance, but do not through all his days disable him intellectually. The preparation of an in-

structor in French should be not less elaborate than that of the scientist or the philosopher.

Is high school instruction in Spanish interested in the literature of power? The assigned reasons for offering courses in this language are commercial and to a slight extent political. The necessity or the desirability of an acquaintance with either the legends or the history of Spain appears in no announcement. Though the motives mentioned are praiseworthy, if we are not moved by higher ones to learn the lisping language of Castile, no great progress in its study can be seriously expected. While the value of Spain's applied literature does not appear to be great, especially if one remember that of Germany or France, the extent and value of its pure literature is immense. The art of Cervantes may be studied in a multitude of literary forms, the amazing fluency of Lope de Vega in unnumbered dramas. Here, as Dryden said of the Elizabethans, is one of the giant race that lived before the Flood. Calderón will be found the charming companion of a summer day, but one need not subscribe to his poetical faith that life is a dream. Spanish literature has its skilled story-tellers, like Alarcón, and its translators more skilled, like Padre Isla. If one is interested in precious writing, there is Góngora, while pastorals, from the days of Montemayor, and plays of the cape and sword are as thick as leaves in Vallombrosa's vale. In other fields Balmes and Suarez have done work of note. To Americans, Navarrete is interesting chiefly for the fact that his *Colección* inspired Irving to write a sympathetic life of Columbus, a biography still read and admired for its matter as well as its form. Instruction in Spanish is tolerable. The services of efficient teachers are in request, but of the indifferent sort pedagogical economists report an over-production.

By design this paper avoids a discussion of college instruction in any of the fields of history. University

teachers of this branch generally have a training equivalent to that of their colleagues in other departments. Moreover, a part of their work being somewhat easy to direct, they have little difficulty in meeting the pedestrian requirements of their various institutions of learning. But because one division of this branch is comparatively easy to teach, those who are ignorant of all its phases believe that it is a science without problems. Readers need only be reminded of a fact which many college instructors, traveling by cañons through the realms of knowledge, seem never to have perceived, namely, that in the past, from the distant days of Thucydides, students of history have been men of ability, and that in our own time they shape the policy and for twenty years have controlled the destinies of the United States. They alone are trained in institutional history. Economists, it is true, have contributed to form contemporary statesmen, but if the writer be not biased in his estimate, the historians have been the ablest of recent political leaders. It has been sportively observed that after the partition of this Poland of science amongst men of letters, sociologists, and economists, nothing will be left the historian but a little elegant writing. The jest points to a connection between history and the art of expression, a fact so significant that one is puzzled to understand why rhetoricians generally have failed to use this evident stimulus of the imagination.

History, as it is taught in most of our high schools, can scarcely be called a science. It has, indeed, a body of classified information and a definite subject matter, but its method is both time-honored and time-serving. In Yale University, Doctor Bourne could with perfect safety state the startling fact that the Spaniards treated the aborigines somewhat better than the French and very much better than the English. After a little hesitation Professor Hart, of Harvard University, could editorially approve the conclusions of his friend, but a rural school-

mistress who taught a truth so repugnant would be marked for dismissal. Though it is a fact vouched for by many millions of Indians and mestizos, who toil and feed and sleep and sun themselves between the Rio Grande and Cape Horn, high school instructors in American history could not with impunity pay so striking a compliment to the humanity of Spanish colonial administration in the early post-Reformation period. The prevailing theology discourages it. High school teachers are accustomed, however, to emphasize Spanish deeds of cruelty in the West Indies and in the early contact of the *conquistadores* with the mainland, but this fact is not more firmly established than the other. A pagan student would not find it easy to understand the reasons for stating a truth that requires historical evidence to support it and suppressing one which may be proved by a sea-voyage. Here one sees at work an ethical force and a theological one, the former somewhat subtle, the latter bold and tolerant.

But there are other blasts that sweep the fields of history. Though tradition may be successfully defied, in its essence it is tyrannous. Perhaps in cycles yet to come the Columbus of the school books will be seeking "a shorter route to India." So the tale was told in all our treasured histories. If, as a matter of fact, the great Italian seaman cherished such a project, he contrived to keep it from the keen eyes of his lawyers and even from his own diary. In reality he entertained a vision more sublime. He was the forerunner of explorers and apostles. It matters not that Columbus, a garrulous man compared with his great contemporaries, tells in detail the nature of his enterprise, long after all of us have taken our places in the silent halls of death the tradition concerning the discovery of America will foolishly repeat the story of his quest of cloves and nutmegs. Is commerce, then, an ignoble thing? Oh, no; it has been one of the mighty forces in extending civilization, but

its primary purpose is to provide for a man's material comfort. The ambition that impelled Columbus to do a deed of note was spiritual.

In their accounts of the navy of the Revolution the school histories, with hardly an exception, for one hundred and thirty years passed unnoticed the exploits of Captain John Barry. Yet, if not quite so spectacular, and that point is by no means established, they were as useful and numerous as those of the gallant John Paul Jones. How has it happened that the fame of one hero was so long left in the custody of Irish-Americans? His race and his religion have had much to do with the matter. The school books have praised the undoubted bravery of his countryman, Richard Montgomery, who was born in a zone to the north of Wexford and was of another church fellowship. It is not, then, that Barry was an Irishman. Histories commend the services, military and diplomatic, of the Marquis de la Fayette, and the soldierly qualities of Pulaski, and of Kosciuszko. Panegyrists, therefore, could not have forgotten Barry because of his faith, for these men also were Catholics. Unlike any of the patriots mentioned, however, Barry was both an Irishman and a Catholic. What that connotes to the Puritan mind can never be known without reading a postscript to *The Simple Cobbler of Agawam*.

On the occasion of the recent dedication of a monument to his memory a leading newspaper in the city of Washington declined to devote to a review of Commodore Barry's services on land and sea a little space on its first page. Was it not because this one of the founders of our favored Republic was an Irishman, a Catholic, and a gentile? At his birth powers maleficent appear to have marked him for their own. Him they would purify by trials. The ordeal by cowardice, the ordeal by rank, and the ordeal by gold were successfully passed. Barry, an Irishman, refused to be a tame spectator of martial

deeds, he declined a commission in the English navy, and he spurned an offer of English guineas.

A generation after Commodore Barry had gone down to his grave, Senator Benton, a participant in the famous discussions of Nullification, unduly condensed the oratorical masterpiece of Daniel Webster, gave full credit to his Democratic colleague, Colonel Hayne, and, perhaps, amplified a speech of his own. In history thus written one clearly sees the insignificance of a political enemy, the greatness of a political friend, and of the interested historian chiefly the grandeur. When we have enumerated the ethnical, the theological, the traditional, the political, and the personal influences, have we named them all? By no means. Other disorganized battalions traverse the deep tracts of history. These pollute the sacred places of the temple and put to flight its guardians, the angel of meditation and the angel of research.

What knowledge is of most worth? This fundamental inquiry has been discussed by Herbert Spencer. On this important subject many high schools have no doubt. If a conflict in time were to arise between history and an ancient language or a modern one, or between it and mathematics or one of the natural sciences, the decision would be against history. Let the high school student at his home-work find the sands of the night running out, he will scamp the task in history and bestow his expiring moments on a branch that is supposed to require for its mastery a greater intellectual effort. He correctly divines the policy of the presiding genius of his school. Except the instructor in history, against whom offences are often condoned, authority is almost certain to sustain the teacher. The pariah of the backward high school and the imitation college has, however, one resource. He can make his science attractive to the point of fascination. He can teach the voiceless band struck dumb by the terror of abstractions, of symbols, and of

ratios once more to speak, and he can free their dreams of impossible curves and hideous roots.

In high school as well as in college the presentation of history should be both ample and interesting. On the part of students the demand for both qualities is imperious. It is likewise perfectly reasonable. By turning toward the current of history the hundred tributary rills of knowledge the stream can be made deep and clear. If he would make his branch attractive, the instructor in history must know more than a single book and even more than a single science. By those who walk the busy haunts of men an abundance of information may be easily obtained. In the great cities of America fine libraries abound. If one were commander-in-chief of the spirits of the air, they would not sooner post to do his errands than will the wingless attendants in the libraries that we know. By these patient people only the boor is repulsed, and that description fits not the members of our gentle craft. History teachers living in or near large cities, then, have little trouble in obtaining books. Unfortunately it is otherwise with the dwellers in the tents of Shem. Country teachers, though they have a pastoral leisure, are often embarrassed for reading matter, but even they can procure a few text-books and an odd work of reference. In short, what is chiefly needed in town and in country is resolute industry.

Except in the case of an occasional genius the teacher should begin by taking notes of his text. The effort to paraphrase an author's thought will fasten facts forever in the memory. When a good outline has been prepared, note-taking is not indispensable though constant reading is. In shaping a synopsis mental spaces have been reserved into which the ideas in later reading will naturally and easily find their way. Before concluding to take no notes one should be thoroughly convinced that one's place is with the favored few who require no second reading of a printed page. One endowed with a

rare memory, and who is certain that its summer will not fade, needs no notes.

Our kingdom stretches as far as do the deeds of men. And oftentimes these surpass the exploits of fancy. In the period of man's experience on earth they equal in number the uncounted sands on the shore. From this exhaustless store the history teacher has but to choose. In the relation, however, the most brilliant achievement can be made to lose its lustre. How can the instructor impart to his exposition and his quiz a touch of interest? He must minutely know his science; he must also be familiar with its cognate branches, and he must strive for a mastery of expression. That art can not be plucked from every bough upon the tree of knowledge.

CHARLES H. McCARTHY.

## SURVEY OF THE FIELD

### THE TEACHER'S SALARY

The question of teachers' salaries has very naturally been called to public attention frequently during recent years. To some this has no more significance than a statement that the question of increased wages for miners or stonecutters was discussed at a recent labor convention. It is perfectly natural that the miner, the stonecutter and the teacher should strive by agitation, and by any other means in their power, to increase the compensation which they receive for the expenditure of their time and energy. The public generally does not seem to understand that there is a vast difference in the issues at stake when the discussion turns on the salaries of teachers or on the salaries of the members of a trade or of clerks in a business establishment. And yet equity and the comfort of the employees are the issues in the one case; the welfare of the whole nation is involved in the other. This truth is so obvious that were it not for the fact that it is not generally perceived and acted upon it would be unpardonable to discuss the matter here.

The one business of supreme importance to society is the perpetuation and regeneration of itself and this is precisely the work of education. The formation of the minds and characters of the children of to-day is the formation of the society of to-morrow. As compared with this, all other occupations are but side issues. One might not inaptly apply to society the similitude recorded in the twelfth chapter of St. Luke: "The land of a certain rich man brought forth plenty of fruits. And he thought within himself, saying, what shall I do, because I have no room where to bestow my fruits? And he said, this will I do: I will pull down my barns, and will build greater; and into them will I gather all things

that are grown to me, and my goods. And I will say to my soul: soul, thou hast much goods laid up for many years, take thy rest; eat, drink, make good cheer. But God said to him: Thou fool, this night do they require thy soul of thee: and whose shall those things be which thou hast provided?"

The building of bridges, the perfecting of machinery, the conquest of nature, the amassing of wealth by the individual or by the nation—all these things, however praiseworthy, are valueless in comparison to the work of educating our children. Jerome K. Jerome expresses this trite truth forcibly in his essay on the Motherliness of Man: "We labor, to what end? The children—the woman in the home, the man in the community. The nation takes thought for its future; why? In a few years its statesmen, its soldiers, its merchants, its toilers, will be gathered unto their fathers. Why trouble we ourselves about the future? The country pours its blood and treasure into the earth that the children may reap. Foolish Jacques Bonhomie, his addled brain full of the maddest dreams, rushes with bloody hands to give his blood for Liberty, Equality, Fraternity. He will not live to see, except in vision, the new world he gives his bones to build—even his spinning word-whipped head knows that. But his children! They shall live sweeter lives. The peasant leaves his fireside to die upon the battle-field. What is it to him, a grain in the human sand, that Russia should conquer the East, that Germany should be united, that the English flag should wave above new lands? The heritage his fathers left him shall be greater for his sons. Patriotism! what is it, but the mother instinct of a people? Take it that the decree has gone forth from Heaven, there shall be no more generations; with this life the world shall die. Think you we should move another hand? The ships would rot in the harbors; the grain would rot in the ground. Should we paint pictures, write books, make music? hemmed in by that

onward creeping sea of silence. Think you with what eyes husband and wife would look on one another? Think you of the wooing—the spring of love dried up; love only a pool of stagnant water. How little we seem to realize this foundation of our life!"

The main business of society is obviously the procreation and education of children; and to this its choicest members and highest talents should be devoted. The destiny of a people might, indeed, be determined by finding the answer which it gives to this question. Is the goal of its ambition the children and their proper upbringing? or is it wealth and the gratification of the individual's desires and passions?

The social institutions created to minister to the child are the church, the home and the school. It is the school that we are here concerned with primarily. We have not yet reached the place where parentage is an economic function to be determined by the salary offered, whereas, in the public school system, at least, teaching is recognized as an economic function. When society offers a less compensation to the teacher than is offered in business and in the trades, the best talents will drift towards business and to the trades and leave the teaching profession. If the sacred ministry ever becomes a purely economic function, the salary offered will determine whether or not the highest talents of the community will appear in the pulpit.

Through a state school system, society has made teaching an economic function and hence it must squarely face the issue of making the compensation of the teacher sufficiently high to attract and hold in the teaching profession the most highly gifted men and women of the nation, or it must accept the consequences of employing in the work of forming the minds and characters of the coming generation through the agency of its weaker members mentally and morally. The question of the teacher's salary is not one wherein we merely measure

the generosity of society to its teachers, nor the wish to be just, it plainly involves the quality in mind and heart of the generation that shall take our place in conducting the affairs of the nation. Economy here is an unthinkable folly. This truth has frequently been pointed out. Dr. Swain, President of Swarthmore College, and the retiring President of the National Education Association, in an address entitled *The Relation of the Teacher to American Citizenship*, delivered at St. Paul last July, uttered many profound truths bearing on this problem. His address is so brief and pointed that we reproduce it here in its entirety:

“If we are to have growth in citizenship from generation to generation, we must have growth in culture, in the intellectual and moral training power of the teacher.

“Our public school system must not only embrace the education of the children in the schools, but must provide for the continuous growth of every boy and girl after they leave the regular school course as now constituted to fit them for the highest usefulness as citizens in the community in which they live. This must be done by the continuation school and other agencies, which are destined to become of more vital concern in the future.

“To meet this new demand of an enlarged duty of educating our citizens, we must have teachers of the highest training. They must be men and women of vision, of sound body, of trained intellects and exalted characters. They will continue to demand not only opportunity for a larger training in the schools on broad lines, but more pedagogical training, and more special knowledge in the subjects they are employed to teach.

“If we are to have exalted character we must have teachers of faith and religion. When I say faith and religion, I do not mean theology and dogma, though each individual should have his own creed and profession of faith. I mean this, ‘stripped of the forms of conventional language, laying aside the imagery and traditions

which cling about the very word itself, religion presents itself to the faith of man as nothing other than the divine life in the human soul, a life which manifests itself by the growth which it brings forth, the divine flowers of the human heart, love, fearlessness, serenity, patience, service.'

"If this view of religion is correct, it is the chief business of men and women in the home, in the school, in the church, and in society, to perform religious acts and to lead others to perform them. The religious spirit may be developed through the teaching of music, literature, science, and in general through the curriculum of the schools. The cultivation of the spirit of wonder and reverence, dependence and humility, spiritual mastery, and faith, are legitimate in the schools. Not much instruction, either secular or religious, can be given without a well equipped teacher whose personality, learning, moral and religious life appeal to those under their care. The teacher cannot teach what she does not know, and cannot give to others religious life which she does not possess. Neither can she impart what she does know, unless she has learned to teach.

"The great need of citizenship in both the church and the school is a band of strong men and women who are willing to give their lives to young people, who have a profound faith in humanity, who believe that the heart of the universe is sound, and who believe that we are placed in the world for a purpose, and who show by their face and feature and every act that it is a joy to give a helping hand. Fill our schools and our churches with such leaders and we will not need the terms secular and religious education, for the term education will include them both.

"If the schools are to have the kind of teachers suggested, there are some things which must be done to make it possible. It will always be true, as it ought to be, that the man or woman who makes teaching a life

work must abandon all idea of accumulating wealth in dollars and cents. The teacher must find his or her wealth in the ability to serve. But at present we have no profession of teaching in any proper sense. The average teacher teaches a few years as a stepping-stone to something else for the very good and simple reason that it is only in exceptional cases that one can live a normal life, raise a family, and lay aside enough for old age, and devote his life to teaching.

"This is relatively unimportant from the standpoint of the teachers as individuals, because they can do in the future as they have done in the past—go into some other profession or business. But it means everything from the standpoint of our civilization. But there are many things which must be done before teaching can be a profession. I will briefly name some of these.

"1. The teacher must be paid a living wage. Salaries of teachers have not kept pace with increased prices, with the demands for training, in knowledge and culture, with the social requirements of the community, in the demands for attendance at summer schools, in needs for the purchase of professional and other literature, and in travel and recreation.

"2. Our states should provide a system of retiring allowances by which the teacher may live in modest comfort in old age. The good effect on the school resulting from the teacher's ability to work with a contented mind, without nervous anxiety about the necessities of life in old age, cannot be over-estimated. The school demands of the teacher larger powers and larger experience than our present starvation system can possibly secure.

"3. The teachers in our lower schools should have a Sabbatical year's leave of absence for travel and study on at least half pay, as is now the custom in many of our universities and colleges. There is no expenditure of money that brings more return to a school than the Sabbatical leave of absence of one or more teachers from

the school each year. Such a teacher returns with a new birth, and brings a new enthusiasm and vision not only to her own work, but to the work as well of the other teachers in the school. Incidentally it brings new hope and aspiration to the younger teachers in looking forward to the opportunity which in turn will come to them.

"4. Lastly, as the great body of our teachers are women, there are things which should be done especially for them. More positions as superintendents, principals, and on boards of control should be open to women. The best person for each position should be chosen regardless of sex. There should be equal pay for equivalent services, subject, of course, to the law of supply and demand. Our young American citizenship should be trained by American citizens and all teachers should have the rights and duties of citizenship. It is to me a self-evident truth, therefore, that all the teachers, both men and women, should have the power and duties of the ballot. No other one reform, in my opinion, would do more for the schools and increase the influence and dignity of the teacher.

"Given a cultivated, trained teacher of deep religious convictions, with a sound body and an impressive personality, who goes to her work every morning after a good night's rest, dressed neatly, with a cheerful face, at peace with God and man, and the public school or any other school that is vitalized by such a teacher will not be Godless, but the best place in the world for the growth of the child in practical righteousness and American citizenship."

This scholarly address should be widely circulated, and it should serve to arouse the public conscience to the need of dealing with the situation adequately. We may not agree with the adequacy of Dr. Swain's definition of religion, nor with the thought in the concluding paragraph that the character of the teacher is alone suf-

ficient to transform any school into a religious school, but no one, I venture to say, will dispute the truth that such qualities in the teacher are of high value and well-nigh indispensable to the worthy discharge of the teaching function.

The words of this scholarly teacher can scarcely fail to fill Catholic hearts with gratitude for the blessings which are ours in having a body of teachers that are professional in the highest and truest sense of the word. These teachers bring to their work "exalted characters," they are "men and women of vision," they are "teachers of faith and religion," they bring forth in abundance "the divine flowers of the human heart, love, fearlessness, serenity, patience, service." Truly, we have in our Catholic schools "a band of strong men and women who are willing to give their lives to young people, who have a profound faith in humanity, who believe that the heart of the universe is sound, and who believe that we are placed in the world for a purpose, and who show, by their face and feature and every act, that it is a joy to give a helping hand." One would almost believe that the speaker of these words, instead of sketching an ideal teacher in the realms of hope, was actually describing "the rank and file of the teachers in our Catholic schools. Nevertheless, it would not be prudent or far-sighted to dwell on the bright side of the picture exclusively. This might lead us to fold our arms in contentment as if there were nothing further demanded.

From the "things which must be done" to lift teaching in the public schools into a profession we may select many which apply with equal force to the teachers in our Catholic schools. Of course, religious, as individuals, need take no care "for what they shall eat, or what they shall drink, or wherewith they shall be clothed." Their old age will be cared for and their minds are at rest from all these cares. But there are other items in the bill of requisites. Let us take them one by one.

"The teacher must be paid a living wage. Salaries of teachers have not kept pace with increased prices, with the demands for training, in knowledge and culture, \* \* \* in the demands for attendance at summer schools, in needs for the purchase of professional and other literature." Our teachers do not demand increased salaries to increase their personal comforts, nor do they demand such increase because their talents would enable them to obtain higher salaries elsewhere, nevertheless, they must have nourishing food if they are to do their work well, and as the cost of living rises, their compensation must rise in proportion to enable them to obtain the necessities of life. Moreover, while the individual teacher need not take care for her old age, nevertheless, the community as a whole must provide for such of their members as are rendered unfit for service in the school by reason of sickness or old age, and the expense of caring for these retired teachers must be borne by the teachers of the community who are in actual service. Again, our teachers are in constant competition with teachers in other schools and must keep up "with the demands for training in knowledge and culture." This is an added expense. Years of training during which the individual must be supported by those in the field. It has been generally recognized that the teacher needs to attend summer schools to keep abreast with the progress of education and to keep herself from settling into ruts and becoming useless. But again, it costs money to attend summer schools—traveling expenses, tuition fees, board, etc. Moreover, if our teachers are to keep abreast of the times and are to remain equal to the task before them, they, too, will feel the "needs for the purchase of professional and other literature."

Our religious teachers have generously devoted themselves, in the midst of hardships, to the work of teaching our children. They have accepted from our Catholic parents a mere pittance which was barely sufficient to

obtain the most meagre sustenance and shelter. Realizing the great hardships under which our people labor in paying their proportion of the taxes for the support of the public school system and in voluntarily taxing themselves in addition to this for the support of Catholic schools, they have striven heroically to bear the burden uncomplainingly. They have built up their novitiate normals and their mother-houses for the training of recruits and for the shelter of retired teachers, even though in doing so they were obliged to incur debts on so large a scale that the closest economy on the part of the entire community was at times necessary in order to pay the interest. Under such circumstances it is difficult, and in many cases quite impossible, for the community to give their members as thorough a training as the work of the schools demands. It is well-nigh impossible for them to send any considerable number of their teachers to summer schools, although they fully realize the great blessing which their teachers receive during the six weeks of their attendance. From all parts of the country the superiors of teaching communities write to the Catholic University glowing letters of what the summer schools at Washington and at Dubuque have done for the few members they were able to send to these centers of inspiration and educational uplift.

A professional library, modest, if you will, but one that will contain the necessary literature for the inspiration and guidance of the teachers, should be in every convent where our teachers dwell. This is keenly realized by the teaching communities, but the necessary means are frequently absent.

What Dr. Swain says under the third group of requisites should also furnish food for thought to our Catholic parents and pastors who have it in their power to provide the remedy. "The teachers in our lower schools should have a Sabbatical year's leave of absence for travel and study on at least half pay, as is now the

custom in many of our universities and colleges. There is no expenditure of money that brings more returns to the school than the Sabbatical leave of absence of one or more teachers from the schools each year." Why should not many of our Catholic schools send one of their teachers each year to the Sisters' College? Nor would the Sister in question require half of the public school teacher's salary. The community would gladly defray part of this expense. The expense of a Sister at the Sisters' College for one year would probably be covered by the modest figure of \$400, unless the traveling expense formed too large an item. One could not over-state the advantage to the school that would result from the practice of keeping one Sister each year at this center of Catholic educational thought and inspiration.

Just because the Sisters are so self-sacrificing and so modest in their demands, is it necessary that pastors and parents should bestir themselves to provide for their teachers those things which are indispensable to the religious teacher, as well as to the secular teacher, if the work of the school is to justify our hopes and the many great sacrifices which Catholics have already made to maintain a Catholic school system? In all but the very poorest parishes the salaries of the teachers should be increased and a fund should be raised in some way each year to send several of the teachers to a summer school and to keep one teacher at the Sisters' College. Wealthy Catholics residing in the parish might find in this way a worthy outlet for some of the wealth that Providence has bestowed upon them. When such generous benefactors will not come forth, some other means should be found, a festival, an entertainment, or an appeal from the pulpit, for the specific purpose of helping the teachers to improve their teaching power and in helping them to build up and support their mother-houses and novitiate normals. Nothing could be more short-sighted on the part of our Catholic people and of

our pastors than the acceptance of the services of a teaching community at the lowest figure at which such services can be secured.

Catholic education in this country has accomplished great things, and it must meet momentous issues in the future. If success is to be attained, our teaching communities must be supported and built up to their highest teaching efficiency. Nothing could be more fatal than to neglect the resources upon which we must rely in the great conflict with materialism which is now engaging society throughout the whole world.

THOMAS EDWARD SHIELDS.

## SOME MOTIVES IN PAGAN EDUCATION AS COMPARED WITH THE CHRISTIAN IDEAL.

*(Continued.)*

### THE JEWISH PEOPLE

"And you shall be to me a priestly kingdom and a holy nation." Ex. XIX, 6.

At the same time that the Greeks were centering their educational endeavor uninterruptedly upon future field service, as in the case of Sparta; upon preparation for living becomingly and modestly from their viewpoint, as in the Athenian city-state; or, again, upon preparing the boy to be a practical man of affairs, as in Rome; another nation, though vastly inferior in those pursuits that make for culture, had an infinitely higher ideal in its training. This ideal was obedience to the behests of a supreme Law-giver, Who was ever personally near them, Who sent them chosen leaders, Whose audible voice was even heard at times by a multitude of people, but Who chose usually to give His commands indirectly through high-priest or prophet. This people was the chosen Hebrew nation. The ideal man with this people was he who most closely followed the Law whether written or unwritten.

We know, however, that they failed by following the letter rather than the spirit of the Law and in being so wedded to the Promise that they rejected Him Who was the Fulfillment of the Promise. They were a sturdy race, indeed, capable of great personal sacrifice, but incapable of growth, because shackled by a Law which was meant to be only directive but which, in the extreme liberal interpretation which they gave it, became a prison house.

"Together with the Classical Greeks and Romans, the Jewish People form the celebrated historical triad universally recognized as the source of all great civilizations."<sup>134</sup> Unlike the Greeks and the Romans, the Jews, as we know, had a well-defined monotheistic religion. The

<sup>134</sup> Dubnow, Jewish Hist. Phila., 1903, p. 8.

predominant aim in all their education was to learn to practice intelligently the mandates of the Supreme Law-giver and to perpetuate those mandates. Jehovah was at one and the same time their earthly King and their heavenly reward to be. His mandates formed the norm of action alike on the battlefield, in their agricultural pursuits, in the school and in the home. He was, with them, and rightly so, the Perfect, the All-powerful, the Holy-one.

With the later Romans and the Greeks it was quite different. They did not esteem their gods as perfect, but rather, partial, contentious, and jealous of men; not all-powerful, since they were subject to the fates; and, certainly, not holy.

It is easy to see, then, that the ideal in Jewish education was much higher than in the Pagan countries studied, and if they fell far below their ideal, they never for any appreciable period of time, as a nation, lost sight entirely of their spiritual inheritance. At times, however, they had to be brought back to a sense of duty by very stringent means. If the Greeks were constantly seeking for the new, the Jews held on with stubborn tenacity to the old. Fearful lest they might lose sight of the Law, they spent the major portion of their time in teaching and explaining it. They built, as it has been said, a fence about the Law. "Blessed is the man that feareth the Eternal, that delighteth greatly in His commandments. This is the Hebrew notion of felicity; and pursued with passion and tenacity, this notion would not let the Hebrew rest till, as is well known, he had at last got out of the Law a network of prescriptions to entrap his whole life, to govern every moment of it, every impulse, every action."<sup>125</sup>

As with the Romans, the earliest school of the Hebrews was the home.<sup>126</sup> The first distinctive schools seem to

<sup>125</sup> Arnold, *Culture and Anarchy*. Lond., 1875, p. 131.

<sup>126</sup> Cf. Gen. XVIII, 19.

date from some time after the return from the Babylonian Captivity, 536 B. C. Emanuel Deutsch says, "Eighty years before Christ schools flourished throughout the length and breadth of the land; education had been made compulsory. While there is not a single word for school to be found before the Captivity. . . ."<sup>137</sup> The prophets, however, who preached to the people, instituted schools or confraternities, as we know, where was taught the Law in its purity, but these were hardly schools in the common acceptance of the term.

The discipline of the home was rigid, if not severe. In the Pre-Mosaic period, during the formative years of the race, in common with the custom of most nomadic tribes, it would seem that the head of the "expanded" family was an arbitrary sovereign.<sup>138</sup> Moses, while restricting the abuse of parental authority, yet sanctions that the death penalty be pronounced against a stubborn and unruly son. This could only take place after a certain legal procedure, namely, accusation before the people, where, it would seem, both parent and child had a hearing. "If a man have a stubborn and unruly son, who will not hear the commandments of his father and mother, and being corrected slighteth obedience, they will take him and bring him to the ancients of the city, and to the gate of judgment, and shall say to them: 'This our son is rebellious and stubborn, he slighteth hearing our admonitions, he giveth himself to reveling, and to debanchery and banqueting. The people of the city shall stone him and he shall die.'"<sup>139</sup> Again, in Exodus, we read: "He that striketh his father or mother shall be put to death,"<sup>140</sup> and "He that curseth his father or mother shall die the death."<sup>141</sup> Yet Edersheim thinks the fact that there are

<sup>137</sup> Lit. *Remains of Em. Deutsch.* N. Y., 1874, p. 23.

<sup>138</sup> (For Mosaic Times) cf. Gen. XXII; Judges XII, 34 ff.

<sup>139</sup> Deut. XXI, 18-21.

<sup>140</sup> Ex. XXI, 15.

<sup>141</sup> Ex. XXI, 17; Cf. Lev. XX, 9.

no fewer than nine different words in the Old Testament each designating a different stage of life of the child is an evidence of the loving anxiety with which its growth was marked and of the tender bond which knit together the Jewish parents and their children, and points to the pride and fond hopes of the parent in the child.<sup>142</sup> It is hard to believe, however, that tenderness and marked severity would be found normally in the same home.

The principal content of Hebrew education before the Babylonian Captivity was a knowledge of the Law;<sup>143</sup> after the Captivity and the organization of schools, the primary emphasis was always on the Law. To this effect is the testimony of Josephus Flavius, who says: "And, indeed, the greatest part of mankind are so far from living according to their own laws, that they hardly know them; but when they have sinned they learn from others that they have trespassed the law. . . . But for our people, if anybody do but ask any one of them about the laws, he will more readily tell them all than he will tell his own name, and this in consequence of our having learned them immediately, as soon as ever we became sensible of anything, and of our having them, as it were, engraven on our souls."<sup>144</sup>

The direct injunction to study and obey the commandments of God is repeated over and over in the Old Testament with the declaration of a blessing accompanying obedience, and a curse following disobedience. Knowledge would have to precede practice, hence the further command: "Lay up these words in your hearts and minds, and hang them for a sign on your hands, and place them between your eyes. Teach your children that they meditate on them, when thou sittest in thy house, and when thou walkest on the way, and when thou liest down and

<sup>142</sup> *Sketches of Jew. Soc. Life.* Lond: (No date), p. 103.

<sup>143</sup> Cf. Deut., XVII, 18; Jos., I, 8; Exod., XXIV, 12; Deut., I, 5; Philo, *Legat ad Caïum*, 16.

<sup>144</sup> *Contra Ap.*, II, 19.

riseth up. Thou shalt write them upon the posts and doors of thy house.”<sup>145</sup> Again, “Forget not the words that thy eyes have seen and let them not go out of thy heart all the days of thy life. Thou shalt teach them to thy sons and to thy grandsons.”<sup>146</sup> The command is reiterated in a succeeding chapter, “And these words which I command thee this day, shall be in thy heart; and thou shalt teach them to thy children . . . and thou shalt write them in the entry and on the doors of thy house.”<sup>147</sup>

The priests and the Levites, as we know, were for a long time the only instructors outside the home.<sup>148</sup> From the time of Roboam until about the fourth century B. C. Prophets were raised up to instruct the people. In Deuteronomy we read that “Moses wrote the Law and delivered it to the priests and sons of Levi, who carried the ark of the covenant of the Lord, and to all the ancients of Israel.”<sup>149</sup> But the time will come when “they shall teach no more everyone his neighbor, and everyone his brother, saying: ‘Know the Lord; for all shall know Me from the least of them even to the greatest’ saith the Lord.”<sup>150</sup> This was a prophetic vision of the time when the Law would be perfected by the fulfilment of the Promise. But meanwhile, during the period of waiting, “it was invariably the custom, as it was desirable on other days also, but especially on the seventh day . . . to discuss matters of philosophy, the rulers of the people beginning the explanation, and teaching the multitude what they ought to do and to say, and the populace listening so as to improve in virtue, and being much better in their moral character and in their conduct through life; in accordance to which custom, even to this day the Jews hold their philosophical discussions on the seventh day. . . .”<sup>151</sup> In

<sup>145</sup> Deut., XI, 18-20.

<sup>146</sup> Deut., IV, 9.

<sup>147</sup> Deut., VI, 6-9.

<sup>148</sup> Cf. below.

<sup>149</sup> Deut., XXXI, 9; Cf. Jer., II, 8; Mal., II, 7; Par., XVII, 7.

<sup>150</sup> Jer., XXXI, 34.

<sup>151</sup> Philo, *De vita Moysis*, III, 27.

this way the Jewish parents received their instruction in the Law and its accepted interpretation and they in their turn taught their children.

We cannot help but notice that throughout the Old Testament, whenever there is a direct command to obey the Law, there is appended normally a precept to teach also the substance of the command to the children. The parent was, then, the divinely appointed teacher of the child. Repeatedly in Deuteronomy, Leviticus, Ecclesiasticus, Ecclesiastes, Proverbs and Wisdom, comes the injunction, "Keep my commandments," and "teach them to thy children."<sup>152</sup>

To the faithful one there is insured abundance of grain and wine, peace in his family and victory over enemies; to the one who shall despise and condemn the Laws, poverty, sickness, dearth of fecundity in his fields, and subjection to his political enemies.

These two injunctions, keep my commandments and teach them to your children, were then the directives in early Hebrew education. The content of education besides the Law was perhaps only writing and a little arithmetic. Hyvernat is of the opinion that education "in the pre-exilic times was mostly oral, either by parents or some near relatives, in some cases by special and regular tutors."<sup>153</sup> The teacher-parent had the right and the duty of chastisement. Justification for corporal punishment from the Old Testament is, indeed, not hard to find: "He that spareth the rod hateth his son, but he that loveth him correcteth him betimes."<sup>154</sup> "Withhold not correction from a child; for if thou strike him with a rod, he shall not die. Thou shalt beat him with a rod and deliver his soul from hell."<sup>155</sup> "The rod and reproof bring wisdom;

<sup>152</sup> Cf. Lev., XXVI; Deut., VI, 7-11; VIII, 1-2; XI, 27; XII, 28-32; Ecclesiasticus, XXXII, 28; Ecclesiastes, XII, 13.

<sup>153</sup> Oriental Schools. Wash., 1901, p. 287.

<sup>154</sup> Prov., XIII, 24.

<sup>155</sup> Prov., XXIII, 13-14.

but the child that is left to his own will bringeth his mother to shame."<sup>156</sup> "He that loveth his son frequently chastiseth him. . . ."<sup>157</sup>

Yet it would seem that there was no severity for severity's sake but for correction's sake and that the correction was not so severe as to harden or to brutalize. In this respect the Jewish system differed essentially from the Spartan, which aimed primarily at teaching endurance. The whole life of the Jewish father and the Jewish mother, dominated as it was meant to be by spiritual ideals, and responsive, let us hope, in the main, to their knowledge of divine accountability for all their actions, would not be likely to stray far from the norm.

Besides, the declaration of future rewards in store for the observers of the Law, the numerous injunctions to honor and obey parents, to love wisdom, furnished motives for intelligent labor wholly wanting to the Greek or the Roman. Then, the fact that the earliest sensations were of phylactery, family prayers, various domestic rites, festivals with their splendid object lessons,—all helped to clear the way so as to lessen the difficulty of learning the Law through feelings of reverence and desirable curiosity previously aroused.<sup>158</sup>

The honor, respect and obedience due to parents must have furnished both a motive and an end. "Honor thy father and thy mother, that thou mayst be long-lived upon the land which the Lord thy God will give thee,"<sup>159</sup> contains both an injunction and a declaration of benefits attached to the observance of the injunction. "Honor thy father and thy mother as the Lord, thy God hath commanded thee. That thou mayst live a long time, and it may be well with thee in the land, which the Lord thy God

<sup>156</sup> Prov., XIX, 15.

<sup>157</sup> Eccl., XXX, 1; Cf. Prov., XXII, 15.

<sup>158</sup> Cf. Edersheim, *The Life and Times of Jesus*, Vol. I, N. Y., 1904, p. 229.

<sup>159</sup> Exod., XX, 12.

will give thee."<sup>160</sup> Again, a reiteration of the command with the promise of not only longevity, but prosperity attached to it. The promise attached to the observance of this command must have been a powerful incentive to the child to obedience. The parental and the teaching authority were, as we noted above, vested in one and the same person, which fact tended to intensify the effect.

But aside from these incentives was the love of wisdom for its own sake, so highly esteemed in Jewish writings and Jewish traditions. These traditions, operative it would seem, during the whole range of Jewish education, will be discussed in connection with the second period.

#### THE PERIOD FOLLOWING THE BABYLONIAN CAPTIVITY

The strain of the Captivity, the necessity it put the Jews under of worshipping God without the splendors of the temple of Jerusalem, etc., had begotten a racial subjectivism which manifested itself in almost fanatic zeal for the Law to the extreme point of literal interpretation or beyond. The Jews, henceforth, considered themselves to be the only people of the One True God and discriminated carefully against all others. From this time begins the period of extreme exclusiveness.<sup>162</sup> The return from the Captivity marks, then, a period of religious enthusiasm evidenced by the rebuilding of the temple, added zeal for the teaching of the Law, and the rise of a special teaching class outside the priestly class, namely, the Soferim or Scribe. These scribes "enumerated" not merely the precepts, but the words, letters, the signs of the scripture, thereby guarding it from all future interpolations and corruptions. . . . They had to instruct the people, to preach in the synagogues, to teach in the

<sup>160</sup> Deut., VI, 16.

<sup>162</sup> Cf. Milman, *Hist. of the Jews*. N. Y., 1893, Vol. I, p. 468.

schools.<sup>163</sup> Hyvernat, commenting upon the generally accepted fact that schools for children were a post-exilic institution, thinks they may have been borrowed from the Chaldeans.<sup>164</sup> But the first mention of a school proper is made by Simon ben Shetach, president of the Sanhedrin. He decreed that all children should receive instruction in Holy Scripture and tradition and for this purpose public schools should be established everywhere.<sup>165</sup> This was only in the first century before Christ.

The disciplinary means in these schools and in their later development would seem to have been, first, national and religious zeal, which were always linked, if not one, in the Jewish mind; secondly, idealization of the transcendent value of wisdom. No doubt the rod was never entirely relegated.

During the period under discussion, there arose, side by side with the scribe, a "guild," as it has been called, of Wise Men who taught but who were in no way associated with the Scribe school.<sup>166</sup>

The pedagogic wisdom included in the Sacred Books, Proverbs and Ecclesiasticus, inculcates, in great measure, a love of wisdom for the practical advantages in store for the wise man. In the Book of Proverbs, we read: "He that understandeth shall possess governments."<sup>167</sup> "But he that shall hear Me shall rest without terror, and shall enjoy abundance, without fear of evils."<sup>168</sup> Besides the numerous other exhortations to hear instruction and get wisdom and prudence for their practical advantages, wisdom is to be acquired also by the time-honored rod for "The rod and reproof bring wisdom, but the child that is left to his own will bringeth his mother to

<sup>163</sup> Deutsch, *Lit. Rem.* N. Y., 1874, p. 20.

<sup>164</sup> Cf. *Oriental Schools*, Wash., 1901, p. 287.

<sup>165</sup> *Jer. Kethuboth*, VIII, 32c.

<sup>166</sup> Cf. *Prov. XXII*, 17; *XIII*, 14; *Eccle.*, XII, 11ff.

<sup>167</sup> *Prov.*, I, 5; Cf. I, 24-30.

<sup>168</sup> *Prov.*, I, 33.

shame."<sup>169</sup> But the rod was not to be employed without discrimination and caution for "a reproof availeth more with a wise man than a hundred stripes with a fool." (Auth. version) or "A rebuke given by a wise man availeth more than a hundred stripes of a fool."<sup>170</sup> (from the Hebrew.)

Though worldly gain is put forward as an incentive for those who seek wisdom unwillingly and for the idle and the scorner of wisdom; such, the hope of worldly gain should constrain to pursue her; yet, the inspired writer meant to make wisdom so attractive that it would be pursued ordinarily for its own sake. Pursue wisdom "That grace may be added to thy head and a chain of gold to thy neck."<sup>171</sup> "Her ways are beautiful ways and her paths are peaceable."<sup>172</sup> For wisdom is better than all most precious things; and whatsoever may be desired cannot be compared to it."<sup>173</sup> Indeed, the praise of wisdom is repeated in almost every chapter of Proverbs and the hearing and later reading of these sapiential sayings must have been a fruitful source of inspiration for the Hebrew child's endeavor.

In Ecclesiastes, we find a less glorious halo on the head of wisdom. While it is above and beyond all other good in value, yet all things are but vanity. "And I proposed to myself to seek and search out wisely concerning all things that are done under the sun. This painful occupation hath God given to the children of men to be exercised therein. . . . I have spoken in my heart, saying: "Behold, I am become great, and have gone beyond all in wisdom; and my mind hath contemplated many things wisely," but, he adds, "in much wisdom there is much indigna-

<sup>169</sup> Prov., XXIX, 15; Cf. XIII, 24; XII, 1; XXIII, 13.

<sup>170</sup> Prov., XVII, 10.

<sup>171</sup> Prov., I, 9.

<sup>171a</sup> Prov., III, 17.

<sup>172</sup> Prov., VIII, 11; Cf. VIII, 19; XVI, 16.

tion: and he that addeth knowledge, addeth also labor."<sup>173</sup> In the following chapter, wisdom is extolled in comparison with folly. "And I saw that wisdom excelled folly, as much as light differeth from darkness. The eyes of the wise man are in his head; the fool walketh in darkness."<sup>174</sup> Yet he is depressed by the thought that both alike must die. In the second half of the Book, wisdom gains more praise. "For as wisdom is a defense, so money is a defense, but learning and wisdom excel in this that they give life to him that posseseth them."<sup>175</sup>

Again, in the Book of Wisdom, the inspired writer can scarcely extol her enough. His words roll on in fertile profusion and each verse, though seemingly reaching the summit of praise, is eclipsed by another more all-embracing. She is personified as possessing all the qualities we deem most honorable and most exalted.<sup>176</sup> "For God loveth none but him that dwelleth with wisdom. For she is more beautiful than the sun, and above all the orders of the stars; being compared with light she is found before it. For after this cometh night but no evil can overcome wisdom."<sup>177</sup>

In speaking of the education of the Spartan as laid down by Lycurgus, Laurie notes as one of its evident short-comings that it was a moulding from without.<sup>178</sup> With the Hebrew child, having before his mind this justly high estimate of the value of wisdom, the entire resources of his intellectual and moral nature could not but be stirred to responsive action. It was thus pre-eminently a moulding form within.

The writer of Ecclesiasticus lays down as his express purpose to write in the Book the doctrine of wisdom and

<sup>173</sup> Eccle., I, 13-18.

<sup>174</sup> Eccle., II, 13-14.

<sup>175</sup> Eccle., VII, 13; Cf. VII, 20; IX, 17; X, 1-2.

<sup>176</sup> Cf. Wisd., VII, 22-24.

<sup>177</sup> Wisd., VII, 29-30.

<sup>178</sup> Cf. Prechrist. Ed. Lond., 1904, p. 219.

instruction.<sup>179</sup> The Book, then, as we would expect, is a storehouse of pedagogical precepts. In the first chapter, the fear of God is called the "beginning of wisdom," "the religiousness of knowledge," "the fullness of wisdom," "the crown of wisdom." Chapter six gives the exhortation: "My son, from thy youth up receive instruction and even to thy grey hairs thou shalt find wisdom."<sup>180</sup> He counsels, "Put thy feet into her fetters and thy neck into her chains. Come to her with all thy mind. . . . If thou wilt incline thy ear thou shalt receive instruction; and if thou wilt love to hear thou shalt be wise. Stand in the multitude of ancients that are wise, and join thyself from thy heart to their wisdom that thou mayst hear every discourse of God, and the sayings of praise may not escape thee. And if thou see a man of understanding, go to him early in the morning, and let thy feet wear the steps of his door."<sup>181</sup> Again, "A man of sense will praise every wise word that he hears and will apply it to himself."<sup>182</sup>

The task of chastisement is set forth in this book side by side with the duty of parental instruction and the danger of neglecting this duty. But most of the Book is taken up with the praise of wisdom and exhortations to seek her above all other treasures.

All through the Sapiential Books, the study of which formed a fair portion of available literature, the injunction to be wise, not "first and above all others distinguished," was the ideal. The prophets, the Wise Men, the Scribes, the parents,—all who had to do directly or indirectly with the education of the child, had in mind, or purposed to have, the desire to instill into him a deep religious consciousness, a sense of moral worth and dignity, an appreciation of the glorious mission of the race, which

<sup>179</sup> Cf. Eccl., L, 29.

<sup>180</sup> Eccl., VI, 18.

<sup>181</sup> Eccl., VI, 25-37.

<sup>182</sup> Eccl., XXI, 18.

mission was to perpetuate the knowledge of the One God with the history of His selective dispensations toward them.

We are then led to think that the sense of spiritual responsibility, the appreciation of the exalted mission of the race, the glorification of wisdom by her sages, the injunction to love and respect parents with its accompanying declaration, the heavenly reward in store for the observers of the law, were on the whole the only incentives to study and that the rod was perhaps not as frequently used as might be expected from its somewhat frequent mention.

How far Greek influence was felt in the school after the conquest of Alexander, it is not easy to determine. Two passages in Holy Writ indicate that there were at least some *gymnasia ephebeum* established shortly before the Machabean Revolt. These references with all they call up of contests, rewards, etc., characteristic of the Greek *gymnasium*, furnish the only suggestion of emulation in the whole range of Hebrew education before Talmudic times.

In the First Book of the *Machabees* we read that some Jews persuaded others to go and make a covenant with the heathens. "And some of the people determined to do this, and went to the king; and he gave them license to do after the ordinance of the heathen. And they built a place of exercise in Jerusalem according to the laws of the nation."<sup>183</sup> Later on to the same effect, we are told that Jason "went to the king promising him three hundred and sixty talents of silver, and out of other resources fourscore talents. Besides this, he promised also a hundred and fifty talents more, if he might have license to set up a place of exercise, and a place for youth. . . . Which when the king had granted and he had gotten the rule into his own hands, forthwith he began

<sup>183</sup> I Mac., I, 14ff.

to bring over his countrymen to the fashion of the heathen . . . for he had the boldness to set up under the castle a place of exercise.”<sup>184</sup>

The deplorable effect of these gymnasia was soon felt, “In so much that the priests were not now occupied about offices of the altar, but despising the temple and neglecting the sacrifice, hastened to be partakers of the games, and of the unlawful allowances thereof, and of the exercise of the discus.”<sup>185</sup>

However, it is certain that Greek influence was never universal. The fact that the Jews always bore the Greek yoke grudgingly would argue against any very general adoption of Greek methods. Mathathias when dying enjoined upon his sons: “Now, therefore, Oh my sons, be ye zealous for the Law and give your lives for the covenant of your fathers.”<sup>186</sup> When the temple had been defiled<sup>187</sup> and the synagogues throughout the land destroyed, a revolt lead by the sons of Mathathias, resulted, as we know, in the casting off of the Greek yoke. If the Jew was to maintain his spiritual inheritance, it was impossible for him to amalgamate with the Hellene, especially of this period when most of the old virility had died out. It was a clash between two diametrically opposed theories, one aiming at Pagan aestheticism simply; the other, transcendently ethical: between Jehovah on one side and Zeus on the other. The contrast between Greek and Jewish ideals is dwelt upon by Josephus. One, as he well says, makes religion only a part of virtue, but Moses makes all virtues a part of religion. “The reason why the constitution of this legislation was ever better directed to the utility of all than any other legislations were, is this, that Moses did not make religion a part of virtue, but he saw and he ordained other virtues to be parts of religion; I

<sup>184</sup> II Mac., IV, 8ff.

<sup>185</sup> II Mac., IV, 14.

<sup>186</sup> I Mac., II, 50.

<sup>187</sup> I Mac., I, 49-62; Jos. Ant., XII, 5, 4.

mean justice, fortitude, and temperance, and a universal agreement of the members of the community with one another; for all our actions and studies and all our words (in Moses's settlement) have a reference to piety towards God.”<sup>188</sup>

Here we have expressed the fundamental difference between Greek “becomingness” and Hebrew “piety.” While for some time, it seems, many of the Jews were blinded by the shimmer of Greek culture, outraged national and religious feeling soon asserted itself and the pendulum of Hellenism traced a recessive arc. Moreover, during the century and a quarter of Greek supremacy the lamp of instruction was kept alive in the vast majority of Hebrew homes, as Deutsch says, and we must think, too, that the discipline of the home was maintained in full vigor by such splendid types of Jewish women as the mother of the seven sons spoken of in the Second Book of the Machabees and myriads of others, who, if less renowned, were none the less Jewish mothers, and therefore zealous for the Law.

#### AFTER THE FALL OF JERUSALEM

After the fall of Jerusalem and the destruction of the temple (70 A. D.), a period of feverish educational activity ensued. Wherever the Jew was up to this time, except during the short period of the Babylonian Captivity and, then, there was no parallel since at that time he had the Prophets with him to instruct and console him, his mind could ever turn to the “Holy city with its Temple dedicated to the Most High God.”<sup>189</sup> But with the fall of the city and the destruction of the temple, the Jews realized that they had now only one hope of preserving their nationality and their religion. This was by perpetuating the mandates of Jehovah, together with the

<sup>188</sup> *Contra Ap. Transl.* Whiston, Bk. II, p. 815.

<sup>189</sup> Philo, *In Flaccum* (Ed. Francf.), p. 971.

splendid narrative of His selective dispensation for them, from generation to generation of their children. Their nationality and their religion were one, as we know, just as were education and religious instruction almost synonymous.

Despite the decree of Simon ben Shetach mentioned above<sup>190</sup> and the opinion of Deutsch<sup>191</sup> to the contrary, we can find no evidence that schools were numerous in Judaea up to about this time. But Josua ben Gamla, foreseeing, no doubt, the danger threatening the nation (64 A. D.), decreed that schools be provided in every town for children over five years old.<sup>192</sup> About this time, also, that vast body of what we might term tradition which had grown up gradually and which embodied the earliest recollections of this people, together with the interpretation of the Law in general and in special cases, came to be collected and embodied in the Talmud.

According to the Talmud, these schools, provided for by Josua ben Gamla, spread with almost incredible rapidity, so much so that though we find in the Talmud that "Jerusalem was destroyed because schools and school children ceased to be there,"<sup>193</sup> later "They searched from Dan to Beersheba, and found not an illiterate person; from Gaboth unto Antiphorus and could discover neither male nor female who was not acquainted with the laws of the ritual and ceremonial observances."<sup>194</sup> The number of children in attendance at a single school is astonishing. Gamaliel said: "A thousand school children were in my father's house, and all were instructed in the law and the Greek language."<sup>195</sup>

The content of Hebrew education of the Talmudic period was a study of the Bible from the time the child

<sup>190</sup> Cf. p. 63.

<sup>191</sup> Cf. p. 57.

<sup>192</sup> B. B., 21a.

<sup>193</sup> Shab., 119b.

<sup>194</sup> Sanh., 94b.

<sup>195</sup> Baba Kama, 83a.

started to school until he was about ten years old. From this time five years more were devoted to the study of the Mishna and the remainder of his school life was given over to the study of the Gemarah.<sup>196</sup> The ordinary school age would seem to have been about six.<sup>197</sup>

An injunction from the Talmud reveals educational values as appraised by the Jewish mind. "As soon as the child begins to speak, the father should teach him to say in Hebrew, 'The Law which Moses commanded us is the heritage of the congregation of Jacob,'" meaning, it would seem, to emphasize the fact that it was to the Jewish people and to them in contradistinction to all others that God gave the Law. Thus the first thing taught consciously was an appreciation of national preference and distinction. At the same time he was to be taught, "Hear, O Israel, the Eternal Our God is One God,"<sup>198</sup> the introduction to the Decalogue. The second point of emphasis was upon reverence towards the God Who had chosen this people.

The duty of the father to have his son instructed is stated as forcibly as in Deuteronomy and the Sapiential Books. "It is incumbent on the father to instruct his son,"<sup>199</sup> and "it is not permitted to live in a place where there is neither school nor schoolmaster."<sup>200</sup> The mother's duty in this regard is especially noted. The Talmud says, in substance, that knowledge of the Law can be looked for only in those that have sucked it in at their mother's breast.<sup>201</sup>

The means of maintaining attention in the schools, as prescribed in the Talmud, would seem to have been appeal to the intelligence of the pupil for establishing the reasonableness of application to study. "Be assiduous

<sup>196</sup> Cf. Aboth, V, 21; Kelubeth, 50a.

<sup>197</sup> Ibid.

<sup>198</sup> Succah, 42a.

<sup>199</sup> Kidd, 29a.

<sup>200</sup> Sanh., 17b.

<sup>201</sup> Ber., 63b.

in study for knowledge cannot be acquired through inheritance.”<sup>202</sup> Then, the Jew made a careful analysis of the individual capacity of the child and did not attempt normally to extort the same amount of work from pupils differing widely in mentality. There are four categories of pupils mentioned in the Mishna. “Four characters are found among those who sit for instruction before the wise; they correspond to a sponge, a funnel, a strainer, and a sieve. The sponge imbibes all the funnel receives at one end and discharges at the other, the strainer suffers the wine to pass through but retains the dregs, and the sieve removes the bran but retains the fine flour.”<sup>203</sup> The different classes of pupils were to get each a different measure of instruction. Then the lessons were never to be unduly long. “If you attempt to grasp too much at once, you grasp nothing at all.”<sup>204</sup> Various devices were employed to aid the memory. These were all the more important since memorizing the Law, etc., formed a large part of the school work. We find such psychological wisdom as “Speaking aloud the sentence which is being learned fixes it in the memory.”<sup>205</sup> As a warning against silent study, we are told that Rabbi Elezer had a pupil who studied without articulating the words of his lessons and in consequence forgot everything in three years.<sup>206</sup> Then, mnemonics, such as associating a place with a number, was employed. We also find catch-words, similarly sounded words, proverbs of Scripture or of the Mishna,—all made use of as an aid to the memory through association of sounds, ideas, etc.<sup>207</sup> “No man,” said Rabbi Chisda, “can acquire a knowledge of the Law unless he endeavors to fix the same in his memory by certain marks and signs.”<sup>208</sup>

<sup>202</sup> *Aboth*, 2, XII.

<sup>203</sup> *Aboth*, V, 18.

<sup>204</sup> *Kidd*, 17a.

<sup>205</sup> *Erubin*, 54a.

<sup>206</sup> *Ibid.*

<sup>207</sup> *Taanith*, 14a; *Joma*, 21b; *Mishna Shekalim*, V.

<sup>208</sup> *Erubin*, 54b.

The Talmud has much to say about the selection of a teacher and his qualifications. In the first place, young teachers are not to be employed, for, "Instruction by young teachers is like sour grapes and new wine; instruction by older teachers, however, is like ripe grapes and old wine."<sup>209</sup> Then "The passionate or hasty man cannot be a teacher."<sup>210</sup> Patience would seem to have been a very much needed qualification since the work could not help being monotonous through the frequent repetition of the same content. Repetition to the number of four hundred times is mentioned<sup>211</sup> and reviewing one hundred and one times was considered to be better than one hundred times.<sup>212</sup>

But if the teacher was to be carefully chosen and to be assiduous in the performance of his duties, the pupil had enjoined upon him the duty of respect for his teacher. "The fear of the instructor should be as the fear of heaven."<sup>213</sup> "He who learneth of an associate one chapter, sentence, verse or word, should behave towards him with the greatest respect."<sup>214</sup> External signs of respect such as walking either behind the teacher or at his left side are enjoined.<sup>215</sup> The teacher must never be called by name.<sup>216</sup> His seat should never be occupied by the pupil and his words should never be refuted, at least in his presence.<sup>217</sup> Moreover, if both parent and teacher were in need, the pupil should aid the teacher first, then the parent.<sup>218</sup>

Motives for study as inculcated in the Talmud were, then, as in pre-Talmudic times, zeal for their religion and

<sup>209</sup> *Aboth*, IV, 20.

<sup>210</sup> *Aboth*, II, 57.

<sup>211</sup> *Erubin*, 54b.

<sup>212</sup> *Hag.*, IX, 6.

<sup>213</sup> *Aboth*, IV, 12.

<sup>214</sup> *Perek R. Meir*, VI, 3.

<sup>215</sup> *Joma*, 37a.

<sup>216</sup> *Sanh.*, 100a.

<sup>217</sup> *Berachoth*, 27a.

<sup>218</sup> *Baba Metsia*, 33a; *Harajoth*, 13a.

their Law. Then, as an immediate aid in maintaining or securing attention, appeal is rather made to the intellect. Corporal punishment is rarely referred to. The Talmud forbids striking a grown-up son, permits corporal punishment only when other means fail, and then only minimum punishment. The respect and reverence for the teacher, so frequently enjoined, was, we think, a splendid incentive to persevering effort on the part of the pupil. The careful appraising of the natural gifts and the natural short-comings of the child would make for harmonious work.

There can be no doubt, however, that the Talmudic precepts as written down during the early centuries of the Christian Era, were milder and sweeter than these same precepts as operative during the preceding centuries. The modifying influence were due not to any change in the character of the people but to the teachings of Christianity. This, the Christian ideal in its training, will be treated in the following chapter.

SISTER MARY KATHARINE, *O. S. B.*

Villa Scholastica,  
Duluth, Minn.

## EDUCATIONAL NOTES

### HUMAN INSTRUCTION

It is impossible to over-estimate the benefits resulting from judicious humane instruction. The child who has been taught nothing of mercy, nothing of humanity, who has never been brought to realize the claims that animals have upon him for protection and kindness, will grow up to be thoughtless and cruel toward them, and if he is cruel to them, that same heart, untouched by kindness and mercy, will prompt him to be cruel to his family, to his fellow-men. On the other hand, the child who has been taught to realize the claims that God's lower creatures have upon him, whose heart has been touched by lessons of kindness and mercy, under their sweet influence will grow to be a large-hearted, tender-hearted, manly man. Then let the children be trained, their hands, their intellects, and, above all, their hearts. Let them be taught to have pity for the animals that are at our mercy, that cannot protect themselves, that cannot explain their weaknesses, their pain, their suffering, and soon this will bring to their recognition that higher law, the moral obligation of man as a superior being to protect and care for the weak and defenseless. Nor will it stop here, for this in turn will lead them to that highest law—man's duty to man.

And so, instead of putting into the hands of the child a gun or any other weapon that may be instrumental in crippling, torturing, or taking the life of even a single animal, I would give him the fieldglass and the camera, and send him out to be a friend to the animals, to observe and study their characteristics, their habits, to learn from them those wonderful lessons that can be learned, and thus have his whole nature expand in admiration and love and care for them, and become thereby the truly manly and princely type of man, rather than the careless, callous and brutal type.

All fellowships thus fostered, and the humane sentiments thus inculcated, will return to soften and enrich the child's and later the man's or the woman's life, a thousand- or a million-fold; for we must always bear in mind that every kindness shown, every service done, to either a fellow human being or a so-called dumb fellow-creature does us more good than the one for whom or that for which we do it. The joy that comes from this open-hearted fellowship with all living creatures is something too precious and valuable to be given up when once experienced. To feel and to realize the essential oneness of all life is a step up which the world is now rapidly coming. Through it ethics is being broadened and deepened, and even religion is being enriched and vitalized.

Of late years the educational pendulum has described a very different arc from the one of a score or more years ago concerning the objects of a collegiate course of training. It was then assumed that such training offered an opportunity for one to acquire some scholarly habits rather than to fit one for sports, games, and great physical endurance in doing things that would never be required, except in the rarest cases of a few strenuous lives and on desperate occasions.

A college should be primarily a place for study and to study, but the tendency for years has been in the opposite direction—rather it has become a place to enjoy life to the fullest measure and frequently to the verge of excess. Study has been considered as a sort of by-product, in which only a few weak-kneed, effeminate boys and young men would engage. Laboring under the hallucination that an education can be obtained in some mysterious manner without close, persistent study and intense application, we have the pitiable spectacle of only a remnant of those who go through college or university of having any firm grip on any solid branch pursued. Formerly, it was understood that a college or university curriculum was constructed on the theory that a student would select a

course and make a serious attempt to master the elements of each subject, and perhaps take some advanced work in some of these subjects, if possible. All this was before the days of all-round coaches, bully sparers, social gymnasts, Indian races, very nearly nude contests, yellow-jacket twisters, and other strenuous make-believes, that fit in no way for the sterner duties of an industrious people. Our country has made its mark in the world more by its industry and inventive genius than by the exercise of lung and leg power and grandstand bleaching.

SUPT. J. M. GREENWOOD.

Kansas City, Mo.

—*Southern School Journal, Oct., 1914.*

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NEARLY 1,000 CATHOLIC CHILDREN IN PERIL IN ENGLAND

To those of us who really care about the salvation of immortal souls, the Crusade of Rescue must be one of the most interesting of the Catholic institutions of Great Britain, for it is this society which acts as father and mother to thousands of little Catholic outcasts who would otherwise be lost to the Catholic faith.

The absolute accuracy of this statement is apparent when it is remembered that only those boys and girls are admitted who otherwise would go into non-Catholic surroundings or be entered in the workhouses as non-Catholics. And when we think of the Price that was paid for the souls of each of these little ones, we begin to see how precious in the sight of God must be this great work of charity.

The homes of the Crusade of Rescue regularly harbor nearly a thousand little ones at a time—many of them literally gathered from the streets, the offspring of drunken, vicious parents, who so desperately need the loving care of Catholic influences. And how powerful such Catholic influence can be is apparent from the work of this wonderful Crusade of Rescue, for it is a positive

fact that about 98 per cent of these children who started life under such fearfully unpromising circumstances are transferred within a few short years into first-class members of society, steady lads and lasses, fervent Catholics and a credit both to their faith and to the Crusade of Rescue, to which they owe so much.

It is one of the tragedies of the present European war that this great work has been placed in grievous jeopardy. The creditors of the society, under stress of war conditions, are pressing for prompt settlement of their accounts, and the ordinary charitable subscriptions upon which such a work as this must necessarily depend have almost entirely stopped on the outbreak of hostilities.

What, then, must be the feelings of poor Father Collins, the recently appointed head of this great and noble work! What is to become of the hundreds and hundreds of innocent little boys and girls who have with so much difficulty been retrieved from the poverty and sin and suffering of the great outside world?

That they should be turned **adrift** is unthinkable. That they should go to non-Catholic homes is out of the question. That they should want for food is an intolerable suggestion.

Yet what can a poor priest do when credit stops and donations are no more?

It has been suggested that the Catholics of the Dominion should show their love of the old country by coming to the assistance of one of the foremost Catholic charities in this hour of darkest peril. The address to which help may be sent is, Father Collins, 48 Compton St., London, W. C., England.

AMBROSE WILLIS.

## CURRENT EVENTS

### THE CATHOLIC UNIVERSITY OF AMERICA.

The Trustees of the Catholic University of America met on November 18 for the semi-annual business meeting of the Board. The reports of the Rector and Treasurer of the University were received and approved. The Trustees congratulated Bishop Shahan, Rector of the University, and the other officials on the great growth of the University and its present promising condition.

Mr. Carberry Ritchie, of Philadelphia, was elected a member of the Board of Trustees. After the meeting the Trustees were entertained at a luncheon in the new dining hall of the University.

The Trustees in attendance at the meeting were Cardinal James Gibbons, of Baltimore; Cardinal John Farley, of New York; Archbishop Henry Moeller, of Cincinnati; Archbishop James E. Quigley, of Chicago; Archbishop Edmund Prendergast, of Philadelphia; Bishop Camillus Maes, of Covington, Kentucky; Bishop Matthew Harkins, of Providence, R. I.; Bishop Thomas F. Lillis, of Kansas City, Kansas; Bishop John J. Nilan, of Hartford, Conn.; Bishop Thomas J. Shahan, Rector of the University; Monsignor Michael J. Lavelle, of New York City; Mr. Walter George Smith and Mr. James J. Ryan, of Philadelphia, and Mr. John J. Agar, of New York City.

### ASSOCIATION OF AMERICAN UNIVERSITIES

The Sixteenth Annual Conference of the Association of American Universities was held at Princeton University, November 5, 6 and 7. The Conference opened with a meeting of the Deans and similar officers of graduate schools on the afternoon of November 5. A second session of these officers took place on the same evening.

On November 6, after a meeting of the Executive Committee, the first session opened with a paper entitled "The Granting of Honorary Degrees," presented on behalf of the University of Minnesota by President George E. Vincent. At the second session a paper on "The Function and Organization of University Presses" was presented on behalf of Yale University by Mr. George Parmly Day, Treasurer. This was

followed by a paper on "State Agencies of University Publication," prepared by Professor John C. Merriam on behalf of the University of California and presented by Dean Armin O. Leuschner.

At the third session, held November 7, the discussion on "Economy of Time in Education" was opened on behalf of Harvard University by President A. Lawrence Lowell.

The following is the list of delegates:

*University of California*.—President Benjamin Ide Wheeler, Dean Armin O. Leuschner.

*Catholic University of America*.—Professor Edward A. Pace.

*University of Chicago*.—Vice-President James R. Angell, Dean Rollin D. Salisbury.

*Clark University*.—President G. Stanley Hall, Professor William E. Story.

*Columbia University*.—President Nicholas Murray Butler, Dean F. J. E. Woodbridge, Dean Frederick A. Goetze, Dean Harlan F. Stone, Dean Samuel W. Lambert, Dean James E. Russell, Provost William H. Carpenter, Professor James C. Egbert.

*Cornell University*.—Dean James Edwin Creighton, Professor Ernest George Merritt.

*Harvard University*.—President A. Lawrence Lowell, Dean Charles H. Haskins.

*University of Illinois*.—President Edmund J. James, Dean David Kinley.

*Indiana University*.—President William Lowe Bryan, Dean Carl H. Eigenmann.

*State University of Iowa*.—President Thomas H. MacBride, Dean Carl E. Seashore.

*Johns Hopkins University*.—President Frank J. Goodnow, Professor W. W. Willoughby.

*University of Kansas*.—Chancellor Frank Strong.

*Leland Stanford Jr. University*.—Chancellor David Starr Jordan.

*University of Michigan*.—President H. B. Hutchins, Dean Karl E. Guthe.

*University of Minnesota*.—President George E. Vincent, Dean Guy Stanton Ford.

*University of Missouri*.—President Albert Ross Hill, Dean Walter Miller.

*University of Nebraska*.—Chancellor Samuel Avery.

*University of Pennsylvania*.—Provost Edgar Fahs Smith, Vice-Provost Josiah H. Penniman, Dean Herman V. Ames, Professor Clarence G. Childs.

*Princeton University*.—President John Grier Hibben, Dean Andrew F. West, Dean W. F. Magie, Dean H. B. Fine, Dean Howard McClenahan, Professor Edward Capps, Professor Edwin W. Kemmerer, Professor Allan Marquand, Professor Augustus Trowbridge.

*University of Virginia*.—President Edwin A. Alderman, Dean Richard Heath Dabney, Dean James Morris Page.

*University of Wisconsin*.—Dean George C. Comstock.

*Yale University*.—President Arthur Twining Hadley, Mr. George Parmly Day.

*Carnegie Foundation*.—Dr. Henry S. Pritchett.

*Bureau of Education*.—Commissioner P. P. Claxton, Dr. Samuel P. Capen.

#### A STATE ILLITERACY COMMISSION

Governor McCreary, of Kentucky, has announced in a recent proclamation the appointment of a State Illiteracy Commission and the beginning of a campaign to eliminate illiteracy from his State. A thousand volunteer teachers are already at work in the "moonlight schools," teaching Kentucky's 208,000 adult illiterates the elements of reading and writing.

The members of the Illiteracy Commission are: Mrs. Cora Wilson Stewart, through whose efforts as Superintendent of Schools illiteracy has been entirely wiped out in Rowan County during the last three years; Miss Ella Lewis, Superintendent of Schools for Grayson County; Dr. J. G. Crabbe, President of the Eastern Kentucky State Normal School, and H. H. Cherry, President of the Western Kentucky State Normal School. The Commission is receiving valuable aid from the Kentucky Educational Association, the Kentucky Press Association, the State Federation of Women's Clubs, the Society of Colonial Dames and other public-spirited organizations.

The proclamation of Governor McCreary has been characterized by Dr. P. P. Claxton, United States Commissioner of Education, as "one of the most important issued by the Governor of any state since the beginning of our national life." In the opinion of the Commissioner, it will have far-reaching results. He says of it:

"It marks the beginning of a new era in Kentucky and for all the country, for the idea will be taken up by other states, and the work will go on till the curse and shame of illiteracy have been lifted from every state in the union.

"It will be a part of the lasting glory of the State of Kentucky that it has taken the lead in this movement. It is the first State to undertake to offer to all the people, of whatever age, an opportunity to learn to read and write, and thus break away from the prison walls of sense and silence within which the illiterate man and woman must live. Whatever else Governor James B. McCreary may do for his State, this proclamation and his recommendation to the Legislature that it provide for the appointment of this illiteracy commission must always be accounted among his wisest and most important acts."

Bureau of Education officials point out that work such as has been begun in Kentucky will make much more rapid progress when the illiteracy bill introduced by Congressman Abercrombie, of Alabama, becomes law. This bill (H. R. 15470) requires the Bureau of Education and the Commissioner of Education to devise plans for teaching adult illiterates, and to cooperate with State and local authorities in the work when requested to do so.

#### CITY SCHOOL SUPERINTENDENT JAILED

According to press dispatches, Mr. J. M. H. Frederick, School Superintendent of Cleveland, was on October 30 sentenced to ten days in jail and fined \$500 by Judge W. B. Neff for contempt of court in dismissing six school teachers, who had been active in forming a teachers' union, after a court injunction had been granted restraining such action.

The contempt trial resulted from an injunction issued by Judge Neff restraining the carrying out of a resolution adopted

by the Cleveland School Board barring pro-union teachers from the schools. In failing to reappoint the six teachers, the Judge held Frederick was in contempt.

The Superintendent, found guilty on October 26, had been given until October 30 to reinstate the teachers. Had he done so, it was intimated by the Court, he would have received only nominal punishment. The Superintendent told the Court through counsel that he would not reappoint the teachers. The sentence was then imposed.

This is perhaps the first time a school superintendent has ever been committed to jail for such an offense. The sentence imposed was the maximum under the contempt statutes. The outcome of the case is considered a victory for teachers and organized labor. It sets a precedent expected to be far-reaching in its effect, since teachers in other cities are contending for the right to organize.

#### TEACHING OBSERVED IN SCHOOLS OF THE SMALLER CITIES

The following notes on the teaching observed in schools of the smaller cities are based on visits by the chief of the Division of School Administration of the United States Bureau of Education to forty cities of between 2,500 and 30,000 population during the school year 1913-14. While intended mainly for cities of this size, which present special problems, it is believed that the suggestions contained in this statement will be of interest for all city schools.

In every city visited there were some exceptionally strong teachers. In several of the cities all of the teaching was of a very high order, especially in those cities where the Superintendent is given perfect freedom in the selection and dismissal of teachers, and where salaries are such as to attract good teachers.

No definite data were collected regarding scholastic and professional training, but on a conservative estimate not more than one-third of the teachers in the elementary schools have graduated from a normal school. In a few cities all the elementary teachers are normal graduates, while in a few others none are. The tendency is, however, toward higher standards. Many Superintendents would make the standards higher, but

say that it is impossible to do so with the salaries the city is willing to pay.

Of the schools requiring professional training, some require two years in addition to a high-school course; most of them only one. Professional training is not demanded of high-school teachers—only a college degree—and in a few instances not even that. Many high schools, because of low salaries, are compelled to employ young men and women just fresh from college, many of whom have had no experience in teaching. On the whole, those teachers who have had professional training for grade or high-school work are doing better teaching. They are more resourceful and have a better understanding of the work they are doing.

Many teachers are failing because they are not using illustrative and supplemental material, such as reference books, newspapers, magazines, pictures, etc. Some say that they would illustrate and supplement more if they had the time, forgetting that this is the way they should use part of their time; others say that they would be happy if their pupils could only learn what is in the text-book.

Some teachers still require rules, definitions, and poems to be committed before any attempt is made to understand them. Many of those who attempt to use the development method are failing because they are training their pupils to guess, and because they do not clinch a principle or rule after it has been developed. Many pupils are weak because certain fundamental facts that are necessary for further advancement have not been drilled into the system to such an extent as to be used automatically.

Material wholly unsuited to a pupil's stage of development is often forced upon him. Much of the retardation is, no doubt, caused by having pupils swallow material that they can not digest and assimilate. Children in the primary grades often struggle over the solution of problems in arithmetic that belong to higher grades.

It is still true of most teachers that they talk too much. In many recitations not requiring much talking by the teacher three-fourths of the time is consumed in asking questions. Answers are pumped in driplets, the teacher using a dozen words

in a question and the pupil one or two in his reply, thus destroying connected thought.

In too many classrooms no motive for study is provided. Manual training teachers often keep boys working at joints for weeks before giving them anything to join that will be of value. Much of the work in composition is based upon matter apart from the child's life and experience. In arithmetic few problems outside the text-book are given. In history and literature there is too little interpretation and too little appeal to the dramatic instinct and the power of visualizing.

Great as has been the improvement in methods of teaching reading, there is abundant opportunity for further improvement. Some schools are still making the teaching of reading a purely mechanical process, the pupils being required to learn a long list of words before they are permitted to look at a story. Sing-song concert work when teaching a list of words is destroying natural expression in not a few classrooms. The introduction of supplementary readers is having a most salutary effect on the reading in the primary grades. In several instances, however, the pupils skim over the supplementary readers without getting the thought. The poorest teaching of reading is in the intermediate and grammar grades. Reading should receive more attention than it does in these grades.

On the whole, schools in smaller cities are doing good work, but salaries are small, and standards of preparation for teachers low. It is only fair to say that some of the very best schools anywhere are in the smaller cities.

PATRICK J. McCORMICK.

## REVIEWS AND NOTICES

**William Pardow of the Company of Jesus**, by Justine Ward, New York, Longmans, Green and Co., 1914, pp. xiv+274. \$1.50 net.

The easiest and to many the most profitable study of history is to be found in biographies of the men who make history. The vivid picture of the personality at the center of momentous events lays hold of the imagination and leads the intellect into an understanding of intimate and hidden causes that too frequently lie outside the view of the man who interests himself primarily in facts. What is true in this respect of the study of history is equally true of psychology, of sociology, of art and of education. In none of these instances does biography offer a substitute for the science. What biography does is to illumine, as by a flashlight, obscure places, to create an interest that will lead the mind to a systematic study of the science in question. For the young, the biographical approach to these studies is indispensable; for the mature mind it yields great pleasure and profit.

Rarely indeed has a biography fallen into our hands that so completely realizes this ideal as does the volume before us. The story reveals Father Pardow vividly and clearly to the reader without any effort on his own part, but it does much more than this: it flashes before him important principles of psychology in their actual working in a concrete human life. Without realizing it, one is brought face to face with the great forces of supernatural life conquering and uplifting human nature. The Jesuit system of training, concerning which so much has been written, and which in spite of this fact still remains a matter of contention and dispute, peeps out of this volume in many a self-revealing incident. But it is as a work of art that the life of Father Pardow will be best known to its readers. There is not a dull page in the book and many a passage will be read and reread because of its rare charm of style. The author has managed to crowd into a single page at times a wealth of principle and suggestion which is seldom equalled. The following page may be taken as typical:

“A bell rang and a frail child sprang from his bed into the cold winter air of a New York morning. The room was dark,

and as he felt for a match to strike a light, another boy, some eight years his senior, called out from across the room: 'Is it already time, William?' In the room below, two sleepy little girls heard their brothers moving, and they too, shivering, crept out into the icy air, ashamed to be less courageous. For these children were brought up to no life of softness or compromise. Their parents believed in discipline and like a little regiment those growing boys and girls were trained.

"Hastily William slipped into his clothes, stole down stairs and out the front door. The east wind nearly swept him off his feet, and the sleet stung his face as he hurried along Third Street to Second Avenue. But he could not turn back, nor could he wait for the other children, for he had promised to serve Mass at the Church of the Nativity, and it would be a serious thing for an acolyte to be late. At seven o'clock to the minute the boy could be trusted to appear each day at the door of the sacristy. He braced himself against the storm, wondering whether he would find a priest, for once or twice, in such weather as this, no priest had been able to reach the church and the little acolyte had waited a full half hour before making up his mind that there would be no Mass. But today he found the priest ready. Serious and erect, William preceded him to the foot of the altar, a figure tiny yet military in its bearing. Stiffly he knelt in his little cassock, performing his own part of the Mass with precision and deep reverence, making the responses in his clear child's voice, his attention focussed on the great Sacrifice.

"From his present post of dignity he could look back on those years when, as a tiny child in kilts, he had stolen out in the early morning to that same Mass. He was so small that when he knelt his head was quite hidden by the front of the pew, and he had felt hurt that the people around him smiled. But now he had attained the 'age of discretion.' Only a few months before he had made his first confession, that mile-stone in the life of a Catholic child when he first realizes that character cannot be carved from without, even by the hand of a careful mother, but must be formed by a vital impulse from within, the result of a personal battle fought and won.

"As soon as he was free, William started home at a run, for he must have his breakfast and be at school by nine o'clock.

The storm was behind him now and blew the little figure along the pavement like a feather. He could look up the street and see his sisters Augusta and Pauline climbing the stoop of the brown stone house which was their home, and his brother Robert with his hand on the door-bell. They must all have been at Mass. And as the wind blew the children, dripping, into the front hall, they looked at each other with an inquiring smile, as much as to say: 'You too?'"

Here we see the boy in the making: home discipline shaping the child to strength and cheerfulness; the influence of religion in sacrament and sacrifice. The closing page of the book sums up the result of the forces of nature and of grace playing upon the character of boy and man through the span of a lifetime.

"Five years have passed since William O'Brien Pardow, at the age of sixty-one, was 'born into life eternal.' On this, his fifth birthday I have put the final stroke of the pen to this record of his childhood, his training, and his work as a Jesuit.

"Yet the record has been left unfinished. There is a phase of his life of which I have not spoken, because the time is not yet ripe. Echoes of this triumphant life reach our ears from this side and from that; at first, as it were tentatively; then with more assurance and frequency: echoes of prayer granted, infirmities cured, spiritual gifts received. Yet about these things I have remained deliberately silent.

"Perhaps the day may come when this record will be finished by another hand. Meanwhile it stands in its way complete. The life of Father Pardow calls for no miracles to enforce its lesson. He was not made of different clay from the rest of us. He started out with no advantage over mankind in general. Indeed, it might rather be said that he began his fight under handicaps. His life is a record of hard work balanced by the realization that work alone is not enough; of boundless faith and dependence on the power of prayer, balanced by the realization that, though prayer will remove mountains when necessary, it will not take the place of a pick-axe in removing the every-day boulders that block our paths. He was a man of clear and powerful intellect, who knew the limitations of the human mind and acted on that knowledge; a man wholly given to God, who neglected no human means of serving him.

and did not expect supernatural power to take the place of human effort, but rather to enforce it. He made use of human instruments with all their intrinsic imperfections, and tuned them to heavenly pitch. What he has done we all may do. This is the real lesson of his life."

This book should be widely read. It should be found on the shelves of every Catholic school library and in every Catholic home in the land. Children and parents alike will draw from it encouragement and guidance in dealing with the many perplexing problems which confront the Christian home in our day.

THOMAS EDWARD SHIELDS.

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**Music, First Year** (Catholic Education Series), by Justine B. Ward and Elizabeth W. Perkins, Washington, The Catholic Education Press, 1914, pp. 120.

We welcome this work for the great want it fills no less than for its decided worth. It contributes an essential note hitherto lacking in the theme of Primary Methods in current use; and does this in harmony with true principles of psychological education in a manner that recommends itself by its thoroughness and simplicity. In looking over the different methods in use in Primary Grades in music one is tempted to ask why should not the subject be taught on the same psychological basis as are other studies. In other words, why should the ear alone be trained while thought and the child's own initiative are forgotten? Why should the active participation of the child's mind be excluded? Why should the natural instinctive activities of a child (in this case the quasi motor responses to musical sounds) not be made use of in primary musical methods when they are the acknowledged basis of all Primary Work? Gesell, in his book on primary education, says: "The Primary child has many untouched reservoirs of interest and capacity. He is ripe for unguessed avenues of activity and attainment."

The book before us is divided into two parts, corresponding to the two terms of the school year, each part containing eighteen chapters, or one chapter for each week. The work is well graded. Each chapter psychologically develops tone, interval and rhythm. In the first lesson the teacher sings the "Our Father," and the child, knowing the words, and in possession of the mental concept, is easily attentive and imitates the tone

with the least possible effort. After three or four weeks of listening and imitating, the first study in intervals is given by means of figures. The figured notation is used because the child, being already acquainted with the numbers up to 8, can easily understand them as names of musical tones when he would fail to comprehend staff notation. Again numbers convey readily to the child's mind the idea of intervals and a correct knowledge of time which the numbers higher and lower, greater or less, naturally mean to it. The child of six years can understand and is taught that "Do" is 1, "Re" is 2, "Mi" is 3, etc., through the scale. The finished musician in harmony will tell you 1 is the Tonic, 5 is the Dominant, and so on in figures as the whole melodic and harmonic structure is conveyed to the imagination by means of numbers or figures. After several weeks of figure work in interval study, time, and some rote songs, the child is given a very beautiful song in figures to read, thus becoming independent and its own initiative is brought into play.

Time is first taught by rhythmic games, afterwards by a systematic study in figured notation, although rhythmic plays are carried all through the book. In speaking of rhythm let me here quote from a paper read at the National Education Association, Denver, 1909, by Dean Chambers, University of Pittsburgh, "In rhythm, we have one of the most fundamental facts of consciousness. But rhythm is subject to the law of all motor development, . . . etc. Personally, I favor much activity in connection with early music training. The pulses of the music should be felt throughout the entire organism and should be expressed by a vigorous motor response." To this I would add that rhythm cannot be developed in a child by listening only. One cannot say too much in praise of the little songs in use in this book. The poems are gems and are the same as are used in the First Reader of the Catholic Education Series. The music is adapted from simple little melodies by Mozart, Beethoven, Haydn and others.

These are but a few of the many excellent characteristics of the first book in music. Others there are in abundance, sufficient to make the book, in our judgment, the first step in a process of musical education the soundest and best in the educational world today.

ELIZABETH A. MALADEY.

**State and County Educational Reorganization of the Revised Constitution and School Code of the State of Osceola**, by Ellwood P. Cubberley, Professor of Education, Leland Stanford University, 1914, New Nork, The Macmillan Company; pp. xx+257; \$1.25 net.

"The revision of the Article on Education of the Constitution and Revised School Code which follows it, for the hypothetical state of Osceola, which is presented in the following pages, is an expression, in concrete form, of certain fundamental principles relating to the administration of public education in the United States which the author of this Constitution and Code, in collaboration with Professor Edward C. Elliott, of the University of Wisconsin, expects to set forth, a little later, in a book to be entitled *Principles of State and County School Administration*." The book contains an idealistic scheme for the school of the future. The abolition of the district school system, the banishing of party politics in school affairs, the concentration of authority in the hands of the educational expert chosen to rule, the uniting of the library and school, the rendering of schools social centers, are a few among the recommendations made.

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**The Woodneys, An American Family**, J. Breckenridge Ellis. The Devin-Adair Company, New York, 1914; pp. 187, cloth, \$1 net.

Truth is stranger than fiction, therefore the Woodneys may present life as it really is in some parts of this country, but in reading the story before us the impression that large liberty is taken and verisimilitude can hardly be suppressed. The blind minister is impossibly good and almost impossibly simple. The effect of his attitude on the family group would seem altogether out of proportion. But the story is clean; it is not devoid of interest in parts and may be put into the hands of children without fear for their religion or morality. One's sympathy naturally goes out to the author who has so bravely striven against misfortune and for his sake we wish the book a prosperous voyage.

**Principles of Secondary Education, written by a number of Specialists**, edited by Paul Monroe, Professor of the History of Education, Teachers College, Columbia University, 1914, New York, The Macmillan Company; pp. xxviii+790; \$1.90.

The opening paragraph of the preface gives a sufficiently accurate indication of the scope and character of the work. "The scope of secondary education is now so broad, its purpose and aim are so diversified, that no one specialist can aspire to be accepted as an authority in the entire field. The content of secondary education is so diverse, methods of instruction and of administration are so varied, that no one practitioner can hope to present views acceptable to all engaged in the field. When unity of views or of practice does not exist, it is impossible to express a unified philosophy or to formulate a procedure universally valid. Under such circumstances, it seems best to prepare the prospective teacher or administrator for his work by giving him the conclusions representing the best thought and practice in this entire field. Especially is this procedure advantageous if, as in the case of this volume, the specialists writing have a broad acquaintance with present practices, intelligent views and wide sympathies in the whole field of education, and also a tolerance of innovation justified by experience." The contributors to this volume are: Paul Monroe, Frederick Farrington, Ellwood Cubberley, Edwin Schneider, Scott Thomas, W. D. Lewis, David Snedden, James G. Crosswell, Guy Montrose Whipple, Edward O. Sisson, Franklin T. Baker, George P. Crapp, Erastus Palmer, Gonzalez Lodge, Thomas Goddell, Elijah Williams Baxter-Collins, George Twiss, David Eugene Smith, Henry Bourne, James Sullivan, Edwin Seligman, John Dewey, Arthur Wesley Dow, Charles Farnsworth, Ann Gilchrist Strong, Charles R. Richards, Joseph H. Johnson, Clarence H. Robinson, Thomas A. Storey, George R. Meylan, Clark Hetherington, Clarence A. Perry. These writers, from their official positions, at least give us a general view of the current opinions in this important part of the field of education. The book will naturally be studied with care by all who are responsible for the changes

and development now taking place in our high schools. Whether our Catholic secondary schools agree or not with many of the policies here set forth, it is quite evident that we cannot ignore the educational trend of the public educational institutions which surround us.

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**A Primer of Social Science**, by the Right Reverend Monsignor Henry Parkinson, D. D., Ph. D. Devin-Adair Company, New York, 1913: pp. xii+276.

This little volume from the pen of the Rector of Oscott College, Birmingham, England, can scarcely fail to render a valuable service to a wide circle of non-professional but thinking men and women. The demand is heard on all sides for the view on social and economic questions that is held by the Church or that is most in consonance with the Church's ideals and teachings. The present volume is an attempt to do this in a very simple and orderly way. It is a simple and comprehensive little manual of social science, treated from the Catholic standpoint. The author tells us "it is intended for beginners, and aims at presenting social science with some completeness of outline and under the light of Catholic principles. Father Shealy, S. J., the gifted director of the Laymen's League for Retreats and Social Studies in New York, has given a brief introduction to the work which will call it to the favorable attention of the large number of laymen who have listened to his illuminating discourses on social topics.

The author, however, needs no introduction, nor does he need a guarantee for the character of his work. The present little treatise will help to make him more known and loved by a wide circle of busy, intelligent people throughout the English-speaking world. The field of social and economic theory is at present bewildering to the majority of our lay people. The need of a clear, concise, elementary treatise is obvious, and this need is met by the present little volume. Moreover, religion and all the great impulses of the hereafter are felt to be somehow involved in the present social question. Socialism and anarchy frequently attack religious insti-

tutions; subtle errors arising from various materialistic schools of science and philosophy tend to confuse and confound the unwary; moral issues are frequently involved in economic problems in which the laborer is intensely interested. It is time, therefore, that an intelligent and intelligible explanation of the Catholic doctrine in the field of social progress should be available. It is true that Monsignor Parkinson makes no attempt to meet the needs of the students of economics, but the needs of these men are supplied to some extent at least through other sources.

As an illustration of the mode of treatment adopted in this work, we may cite Section 68 which deals with one aspect of the British Trade Union. "On these points the advantages of Trade Unions are decisive:

- (a) They are the protection of the weak.
- (b) They provide an effective means by which an employer may enter into a collective bargain or agreement with his work people.
- (c) A strong and ably directed union not only protects the men, but elicits and enjoys the confidence of the employer in view of the maintenance of agreements.

The tendency of the Trade Union is and has been to maintain or raise wages, to reduce the hours of labor, and generally to preserve peace.

Among its numerous shortcomings the principal are the following:

- (a) A not infrequent display of hostility towards the employer. In consequence of this feeling the need has been felt of a better understanding, and joint boards of masters and men have been established for this object.
- (b) An irrelevant advocacy of secular education.
- (c) The transformation of a professional association into a political organization, thus doing violence to the legitimate views of a large number of the members and changing the essential character of the association.
- (d) The mischievous promotion of useless strikes.
- (e) A lowering of the efficiency of labor by preventing apprentices from learning a trade.

(f) Exclusiveness, i.e., refusing to work with non-Unionists, or preventing them from working in time of strike. A workman is free to remain outside the association until the civil authority has granted an exclusive patent to qualified members alone of a profession to exercise the functions of their craft. So likewise an employer is free to engage whom he chooses.

(h) Limitation of the output of a man's labor. A man should not be debarred from enjoying the advantage of the special natural ability which he possesses.

(i) The demand of equal wages, independent of the skill displayed.

These evils have occurred in one place or another. Nevertheless they are not the necessary outcome of trade association, nor are they to be ascribed to the more intelligent of the unionists, while the grosser violations of order are not unusually perpetrated by rank outsiders."

Here is set forth concisely the most conspicuous advantages as well as many of the usual drawbacks to the movement under discussion. As far as the purpose of exposition is concerned, the author might well rest here, but the value of his work is enhanced by an exposition of the ideal towards which all interested parties, in the opinion of the author, should strive. The solution is as clear and concise as the statement of the problem. "The whole state of the question will be made clearer by enumerating what appears to be the chief desiderata with regard to the spirit and constitution of the Trade Unions.

(a) The full and generous recognition of the Trade Unions by the masters.

(b) The organization of every trade, both of men and women.

(c) The reconstruction of the Unions in the form of incorporated societies, similar to those of law and medicine, and their consequent recognition by the state. They would embrace all qualified members of those professions. This consolidation of industrial interests would be for the benefit of the individual members, the profession as a whole, the masters, and industry generally. This acquisition of a legally recognized status would carry with it a responsibility for efficiency,

professional spirit, technical preparation, and would provide adequate machinery for collective bargaining. It would make for steadiness and solidarity. It would check the extravagance of the born agitator. It would represent reasonably and adequately the interests of the profession.

(d) This reconstruction of the Unions as industrial corporations would involve obligatory membership and would obviate the embarrassing difficulties of the non-union workers and the "blacklegs."

(e) These corporations would be constituted for purely professional objects, such as wages, conditions of labor, and appropriate education, the provision of friendly society benefits (when these are not otherwise provided, e.g., by state insurance), such as unemployment, benefit and superannuation grant.

(f) The diffusion throughout the corporation of a Christian spirit.

Naturally, one would desire a fuller discussion of these various topics, but it is much better for the beginner or the amateur to get the entire field before the mind in its proper proportions before entering into the elaborate discussion of single points. The failure to do this is responsible for a great deal of the unbalanced and one-sided extravaganzas along these lines that are frequently to be heard in popular meetings and to be found in current literature of a popular nature. The gifted author of this little book will render a service to a circle of readers much wider than that represented by the membership of the Catholic Church.

THOMAS EDWARD SHIELDS.

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**Principles of Economics, with Special Reference to American Conditions.** Edwin R. A. Seligman, LL.D. Sixth Edition, Revised and Rewritten. Longmans, Green & Co., New York, 1914; pp. liv+711.

This work, long and favorably known to students of economics, has been enhanced in value in the present treatise. The introduction marks a very decided improvement over the introduction in former editions. The new chapters on the

Control of Trusts, Labor Legislation and Labor Insurance will interest a much wider audience than that at present in the lecture halls of our universities. The treatment of the Federal Reserve Act will also be studied with care by many who are not professional economists.

To readers not familiar with the former editions of the work the statement of the scope contained in the Preface may prove helpful. "The object of the author is not only to give the salient facts of economic life, and to analyze them in the light of modern research, but also to present a point of view from which to approach the great questions of modern economic policy. In the second place the author believes that the function of economics is not only to explain what actually exists, but to show how it has come to exist, and to forecast both the probable and the ideal future. Throughout the entire work the author endeavors to reconcile the historical and the *a priori* methods, and to provide an analysis of existing industrial society in the light of a treatment which, while seeking to emphasize the importance of wealth, lays special emphasis on the human side of the subject and the subordination of wealth to man.

The volume is provided with an exhaustive alphabetical index and an extensive list of works of references and bibliographies. How complete this part of the work is may be gathered from the following headings: General Treatises in English, General Treatises in Foreign Languages, Periodicals, Dictionaries and Cyclopedias, Government Documents, (a) Local and State Publications, (b) National Department Publications, (c) Congressional Documents, (d) Indexes, (e) British Official Publications, Semi-Official Publications, Bibliographies and Finding Lists, List of Select Books. These lists cover thirty-five pages. The book contains thirty-eight maps and diagrams, most of which are of great value, summing up as they do in a vivid and easily comprehensible form the significance of the multitude of data under consideration. While the general reader is aware of the great difference in the density of our population in the different states, the diagram on page 53 can scarcely fail to surprise one who is not a close

student of such problems and to make a lasting impression. Such a diagram as that given on page 425, representing the relative wages, hours of work, number of employes, and retail prices of food between the years 1890 and 1907, cannot fail to interest all of us. The average number of hours per week devoted to labor is the one element that has constantly decreased during this period. The relative number of employes registers the biggest increase, the total difference between 1899 and 1907 is represented in the difference between 94 and 146. The wages per hour fluctuated slightly up and down between 1890 and 1897. In the subsequent ten years there is a rise from 100 to 128. The fourth curve in this chart represents the relative retail prices of food weighted according to average consumption in 2,567 workingmen's families. This shows that the retail prices of foodstuffs follows approximately the fluctuations in the wages per hour of the workingmen. It is interesting to note the times and directions of this fluctuation. In '91 the wages per hour suffered a slight diminution, whereas during the same year there was more than 2 per cent increase in the cost of food. In the following ten years the price of food dropped back to the 100 line where it was in 1890, whereas the cost of labor had advanced about 1 per cent, registering a differential in the year in favor of the laborer of some 3 per cent. During the following year wages remained stationary, whereas the cost of foods increased almost 4 per cent.

Dr. Seligman's valuable book in its new form seems destined to enjoy still greater favor than that accorded to the preceding editions of his book.

THOMAS EDWARD SHIELDS.

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**Poems and Translations, by Frederic Rowland Marvin. Sherman, French & Co., Boston, Mass. Cloth \$1.50 net.**

It is not often that the delicate business of the review of poetry is rendered easier by a poet's preface in verse which accurately summarizes a work and its philosophy. When Mr. Marvin prefaced the edition of his collected verses with the following lines (extract), he gave us at once a criticism of his poetry and philosophy:

"In these brief lines  
A living man was housed,  
And here he breathed desire and faith;  
Not such as schools and chapels teach,  
But such as God approves."  
Go, little book,  
And rest your heart  
Against some heart to me unknown,  
And Cry: "Hail, Brother! Evermore to you  
Glad fellowship, and kindly love,  
And pleasant journey home!"

Such poems as "The Hospital Nurse" which opens the volume, and as "The Safest Creed" which closes the portion designated "POEMS," take up the note sounded in the beginning of the book, and these, together with other passages, influence us to the opinion that Mr. Marvin's philosophy is the modern religion—Social Service, and the personal creed rather than the historic concept of Christ and His Church. The poet is often religious in the objects of his thought, as witness the poems "Infinite Presence," "The Holy Child," "At the Lord's Table," "Modern Spiritualism," and "Hymn." Especially interesting are the concluding verses of his very penetrating advice on "How to Remain Young."

"Trust thou in God, and in the holy footsteps tread  
Of those who live forever, though men count them dead.  
Wise as the serpent, and yet harmless as the dove—  
Be thou like Christ in heavenly patience and in love."

Mr. Marvin is somehow suggestive of the New England school of poetry, and understanding of the Puritans is his inheritance, a rather pessimistic conservatism is his political cast of mind, and the modern trend of religious and philosophic thought to the dogmatic minimum—Social Service, is apparently his present case. We base this estimate upon the poems previously cited and upon the verses entitled "Burial Hill," "Popular Government," "The Divine Doubt," "Agnostics," "A Difference in Name," "America."

In considering his technique, one is struck by the monotony of the metre throughout. The iambus is employed almost exclusively, and the only variety offered is to be had from the unhappy arrangement of the poems, unhappy because they often contrast in theme and treatment in a manner too abrupt

to be artistic. The gargoyles in this instance spoil, instead of heighten, the effect. An extraordinary feature is the inclusion at intervals of prose-poems on such widely separated themes as "The Master's Violin," "The Heart of Nature," and "Plimonto." Mr. Marvin's vocabulary is seen at its best, perhaps, in these efforts. Curious inversions in sentence structure are a somewhat stilted and unpleasant feature of the prose-poems; but at times the poet is capable of such splendid utterances as "The forests call, and Ocean, with her voice of thunder bids the Soul of Man go free." In the metrical efforts one not infrequently meets with relapses into the Whitman style, as in "The Soul," a poem in which immensity is grappled with unsuccessfully. Where rhyme is employed, the result is not always felicitous since many of the rhymes are hackneyed. Nor does Mr. Marvin possess any great metrical capacity; and the resulting sameness in his verses is aggravated by the occasional eruditeness into which the author's wide range of reading betrays him. The layman could, with much justice, vote the book "dull."

Although the imaginative level of the volume is not high, there are bursts of superior lyric power—"The Daisy," "A Wayside Flower," "Cleopatra's Mummy," "The Downward Gaze," "Age," "Infinite Presence," Wild Rose," "Freedom," and "Love's Metempsychosis." Best of all, to our notion, is "The Far Horizon." There is a graceful poetic touch in the opening lines:

"Swing low, thou silver moon,  
The rime and rune  
Of frost and snow,  
Of seas that flow,  
And winds that blow,  
Of weed and flower  
That sun and shower,  
Rejoicing, bring  
To every spring,  
Keep time and tune.  
A gentle mirth  
Fills all the earth;  
O'er vale and height  
The quiet light  
Of heaven descends.  
Swing low, thou silver moon."

The concluding passage is singularly prophetic of what all hope will be the final resolution of the stupendous difficulties of reconstruction confronting civilization after the present war has done its cleansing work:

"New wisdom shall our race acquire;  
On every altar holier fire  
A noble faith shall kindle there.  
Beyond the anguish and distress,  
The fears that all our hearts oppress,  
Beyond the wrong we may not right,  
I see the dawning of the light.  
The living Christ shall yet return;  
The eastern star again shall burn;  
Eternal love shall win the day.  
Swing low, swing low, thou silver moon!  
To all our race the richest boon  
Is not what we have been or are,  
But what awaits us from afar.  
Swing low! Swing low!  
The future beckons and we go!"

"Berkley Churchyard," Mr. Marvin's most sustained effort, is some 262 lines in length, and consists of iambic trimeters rhyming in couplets. It reminds us somewhat of Wordsworth in his "Peter Bell" period. As regards the poems in the other divisions of the volume, those in "Quatrains" are interesting as autobiographic material, and contain such pungent characterizations of present tendencies as the following:

"MATERIALISM."

"A faith that grasps the outer shell,  
But never seeks for hidden fruit;  
And to explain the soul of song,  
Would weigh and measure pipe and lute."

But we must confess ourselves somewhat appalled by the following:

"HOW DO CHERRIES TASTE?"

"How do cherries taste?  
I cannot tell;  
But the children know,  
And birds as well."

"Flowers of Song from Many Lands," a sequence of translations, disclose a real skill at rendering one idiom into an-

other, but the selections are, as a whole, a bit depressing and not altogether satisfactory in their character. Many of them could well be omitted.

In fact, we are of the paradoxical opinion that this complete collection of Mr. Marvin's poetry would have gained much from the leaving out of many verses which contribute little or nothing as evidence of genuine poetic capacity. Their omission would have rescued the volume from the commonplace.

THOMAS QUINN BEESLEY.

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